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# HEALTH

*Its Recovery and Maintenance*

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## AILMENTS DEALT WITH BY ABDUHL LATIF

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## PREFACE

ONE of the most remarkable and convincing stories in the whole wonderful annals of psychic experience is that which is given in Mr. R. H. Saunders' previous book : "Healing Through Spirit Agency," which tells of the return of the Great Persian Philosopher, Abduhl Latif, to that earth sphere which he quitted some seven hundred years ago. The narrative is absolutely convincing to anyone who knows, as I know, the scrupulous integrity of the narrator.

Since then I have been brought in contact more than once with Abduhl, and was privileged once to sit for more than an hour listening to his own account of his life, with anecdotes of ancient Cairo, Saladin, the Crusaders, and many other events which occurred under his own eyes. It was a unique experience to partake of the ripe, gentle wisdom of this great sage, never bitter, never sarcastic, eminently reasonable and courteous, answering through the lips of an unconscious woman every kind of difficult, historical, ethnological, or philosophic question.

It is these mental tests of Spiritualism, not the physical, which impress me most.

*A. Conan Doyle*

*October, 1928*



## INTRODUCTION

WHO is Abduhl Latif? it may be asked. In the work I submitted to the public a few years ago ("Healing Through Spirit Agency"), I gave some information of this great Persian physician, of his life on earth, and his work at the head of a Medical Mission in the Spheres to-day, of how I became acquainted with him, and instances of his ability to cure or alleviate diseases. I predicted that his name, known then to a limited few only, was destined to be far more widely known.

From the many letters I have received from all parts of the world, from lands into which I never imagined the book would penetrate, from districts I had never heard of, this prediction has been amply fulfilled. Sufferers in both the Americas, far away New Zealand, that lonely island in the South Atlantic, Tristán da Cunha, Siam, India, Shanghai, and most of the countries of Europe, have written of their troubles, and been linked up in the most remarkable way with this great healer.

The cases I introduce in this present work illustrate this feature in a surprising manner. There is no space as we understand it in the Spheres; "there" is "here" to our spirit friends, and Abduhl establishes contact by psychic laws with these distant lands, and gives effective aid to patients, and diagnoses of subtle diseases which earth doctors could not understand, and had relinquished in despair. Every diagnosis we received has been admitted to be correct by the patients or their friends, and reveal on the part of Abduhl not only a wonderful acquaintance with anatomy and medicine, but a profound insight into the psychology of the patient. I never showed the letters I received from patients to the medium, and we had never

previously heard of these cases, of the names of the sufferers, or, in many instances of the very districts from which the letter emanated. The letters for the most part gave little or no information beyond mentioning the trouble from which the writer suffered. Yet neither meagre details nor distance formed any barrier to the penetrating acumen of this notable spirit whose truly marvellous skill in diagnosis is disclosed by instances related herein.

I would draw particular attention to this impressive feature, as it provides a striking testimony to spirit knowledge and ability.

This work is the record of twelve addresses Abduhl Latif gave on the diseases of the human body, their origin, treatment and cure, a dissertation on the functions of the organs of the body, the effect of mind and will-power on those functions, and the play and influence of the subconscious mind on the conscious mind.

He originally proposed to confine his lectures to these matters, but questions submitted by sitters often diverted him from his subject, and as they led to most interesting information upon other matters I have included his observations as they reveal the wonderful versatility of the knowledge of this spirit.

The life of this remarkable Persian who was an outstanding figure even amongst the eminent men of his age, must excite one's admiration. His attainments were of the highest order, and equalled by the variety of subjects he had mastered. They included Theology, Botany, Physics, Anatomy, Lexicography Grammar (an important item in Mohammedan culture), Logic, Belles Lettres, Music and Travel. He wrote in all 165 works dealing with a variety of topics. One of his works, written in the beautiful Arabic characters, and penned by his own hand, I have seen and handled at the Bodleian Library at Oxford. It is known as "Al Mokhtasir" or the "Compendium." It treats of his travels in Egypt, with observations on its condition in 1200 A.D., and is the mine in which historians for centuries have delved for information of that period.

The Saladin of history, the great Saracen Ghari, or Conqueror, of seven centuries ago, thought so highly of Abduhl Latif that he granted him a pension, and although the Crusaders were even then battering at the walls of Jerusalem, and it was a time of grave anxiety to that monarch, yet he interested himself in literature, and gathered round him the greatest intellects of his time. Amongst these he placed Abduhl in the forefront as the most illustrious, and himself took part in their discussions. In the last chapter we have Abduhl's own earth experiences, and his close association with Saladin himself, that picturesque and romantic figure of the Crusades.

But Abduhl is principally known by his medical Treatises, and as a Physician he profoundly influenced the doctors of his and subsequent ages. His book on the "Human Body" was the text book of the Arabian Schools for centuries.

His industry and memory were phenomenal. He worked for nineteen hours daily, and as books were rare and costly in his day, when once a manuscript came into his hands, he made himself master of its contents by memorising it.

Theological, medical and other treatises were safely stored in that marvellously retentive memory of his, to be instantly recalled at any of his lectures, and it is on record that he was letter-perfect in over one hundred works on widely different subjects; and besides the works of the principal Persian poets he knew the entire Koran by heart. The training of the memory was extremely severe in his day, and even now in the Eastern schools it is exercised in a far greater degree than it is in Western schools.

His devotion to the science of medicine as understood in the twelfth century, acquired for him a great reputation, and his lectures at Damascus and Cairo on the subject were frequented by physicians and students from many parts of the East.

How he was regarded by his own generation is shown by the tribute a young contemporary and fellow countryman,

Usaybia (himself a distinguished writer), paid to Abduhl's memory. "He was famed for learning and ornamented by virtues, eloquent in expression and a fecund writer. He was chief of scholars past and present, and united in himself the sciences scattered amongst men. May his reputation soar higher, and his writings remain in all lands the model of the erudite, and the stay of all students of letters and philosophy!"

Abduhl Latif ibn Yussuf was born at Baghdad in 1162 of the Christian era, and passed away in 1231, at the age of 69. It is curious we have no adequate life in English of this great Persian, the references to him in Encyclopædias in the English tongue being of the briefest character. He is better known in France and Germany, and the best work yet written about Abduhl is that in French, by Baron Silvestre de Lacy, whose appreciation of Abduhl led him to translate the copious references to the great Persian found in Arabic literature.

As the great doctors from all lands pass over into the spirit realms Abduhl meets them, and checks and enlarges his knowledge of medical matters until, in this year of our Lord, 1929, he is as much "up-to-date" as the most modern medico. His sympathy for earth sufferers is such that he begrudges no time or skill in dealing with whatever trouble it may be, and the more difficult, subtle or dangerous the ailment the keener he is to attend to it. "What your doctors cast out we can cure," he once said.

Now, it is this spirit who, after seven centuries of silence, has found an avenue through which he can convey to suffering humanity a simple, commonsense plan by which health can be maintained, and disease cured or alleviated.

Some two years ago I was sitting at a "Direct Voice" Séance, when a spirit said to me: "You have placed before the public a very brief account of the life of one who, when on earth many centuries ago, was a notable man for his attainments in science and medicine as known in his day, and which he has added to in subsequent ages. I speak of Abduhl Latif, the great Persian. He will one day provide



an opportunity for you to give to the world evidence of his existence, his ability to help the sick, and his determination to make himself known as a living personality."

As time went on there seemed little prospect of this promise being carried out. The mediums through whom I had often spoken with Abdul were not available to me so freely as in the past. Mrs. Etta Wriedt was in America, Mrs. Blanche Cooper was ill, and had retired into private life, Mrs. Roberts Johnson made only occasional visits to London, and Mr. Maskell was fully occupied with engagements, and although I had not lost sight of the promise, it did not occupy my thoughts, and I relegated it to "what might have been."

But a new star rose in the mediumistic world, a strong and genuine psychic in the person of Mrs. T. W. Garrett, who discovered she had the gift for Trance Mediumship, and whose mind, sunk into the most profound oblivion, permits spirit entities to assume control of her voice organs, and offers a clear passage for messages.

I obtained a sitting with this lady and found her mediumship was of the highest order, and the evidence I secured overwhelming in character and volume. Her spirit control is a Persian who passed away over a century ago, and it occurred to me to ask him if he knew Abduhl Latif. His reply was: "Abduhl Latif has honoured my medium by speaking through her." As this was at the end of the sitting when the "power" had waned, I said, "I will arrange for another sitting and perhaps you will kindly tell Abduhl I should like the privilege of speaking with him." The guide simply replied: "That shall be."

At the next sitting Abduhl manifested at once. "This is the opportunity," he said, "I foretold would be ours, and I am pleased to say this vehicle is admirably adapted for the work I propose undertaking with your co-operation. I would wish to give to the world knowledge it does not at present possess. From my position in the Spheres, I view the functions of the body in a way no earth doctor can, and I will tell you of the action of the heart, of the lungs, of the

liver and of the other organs of the body, how they are affected by the emotions, and how the subconscious and conscious minds act and react upon each other. I should be grateful if you would organise séances to enable me to do this."

I therefore arranged for a series of twelve sittings, at which Abduhl unfailingly manifested, and this work\* is a chronicle of what transpired. I obtained the services of a skilful stenographer, which not only secured that most important point, a *verbatum record*, but preserved the quaintness which characterised, and gave a charm to the Eastern phrasing of some of Abduhl's sentences.

He was an accomplished linguist in his day, and has learnt English of recent years in order to convey his messages to us. When he first manifested, some seven years ago, his English was halting, and he frequently lapsed into French, Italian or Arabic, but these records show the really wonderful command he now has over our tongue.

My work as editor has been confined to the pruning only of some redundancy. In dealing with the various diseases the same ground had to be traversed more than once, and there was of necessity some repetition, and even now there is some exuberance which cannot be avoided.

It will be observed that throughout the lectures Abduhl comes back again and again to the great importance of a reasonable treatment of the stomach, and shows us that trouble set up there reacts upon other organs, and is the cause of the great majority of illnesses to which we give so many names. This insistence is not to be wondered at when at Greenwich recently a child of twenty months was fed by the mother on the following diet: Fried egg for breakfast, two fried eggs for dinner, ice cream cornet for tea, and fried potatoes for supper! As the coroner remarked when holding an inquest on the baby, "We spend many thousands of pounds each year to train people to bring up children, yet we find a mother giving this dangerous food to her child."

Abduhl condemns the habit of many doctors in pre-

scribing drugs unnecessarily, and confirmation of this is found in the report of the Conference of the National Association of Clerks held at Bournemouth recently, and which appears to justify his strictures. Mr. J. W. Parrott, of Birmingham, said that the doctor who is building up a practice may order medicine which is not really necessary, but because the patient asks for it. The Medical Officer of Health of Newport (Mon.), said that "forty million prescriptions and 10,000 tons of physic were used in one year" (October 20th, 1928), and J. T. Torrance at the Warwickshire Insurance Committee said: "Doctors should tell patients that medicine was no good to them" (October 30th, 1928).

Then again, Abduhl is in opposition to the too frequent recourse to the knife. He has the greatest admiration for our skilful surgeons, but considers many cases could be cured without an operation. This is borne out by the discovery that varicose veins, for example, can be cured by injection, and the use of Radium in many cases of cancer would avoid the cutting-out treatment. Sir G. Newman, Chief Medical Officer of the Ministry of Health, hopes that "advances in medical science will lead to the supersession of operative by less distasteful method of treatment."

The Persian had much to say on the subject of Venereal diseases, their effect morally and physically upon the community, and their origin, treatment and cure, but this is not the place to give publicity to what he says—it would be more appropriate to transmit the information to the medical profession. Here again Abduhl is in advance of present-day methods and that an improvement is possible seems to be indicated by Dr. R. A. Lyster, who presided at the Annual Meeting of the Society for the Prevention of Venereal Diseases, in July, 1928, when he said: "I know of no disease so absolutely at the mercy of the human race; they are simply waiting to be wiped out. They are the most easily prevented diseases in the whole world, and the most difficult to cure."

In his comments on the psychological and sociological results of sexual inversion and perversion, Abduhl actually anticipated that novel "The Well of Loneliness," by Miss Radclyffe Hall, which so aroused the indignation of the Editor of the *Sunday Express* that his criticisms in that paper on August 19th, 1928, are probably the most trenchant and vigorous ever penned against a book, and which led to its withdrawal.

I trace in the expression of the views recently made public by medical men and others, the working of spirit influence upon those susceptible to impressions, and the determination of our spirit friends to force an avenue for the transmission of information helpful to humanity. Even distinguished prelates of the Church Congress at Cheltenham have since voiced Abduhl's views, and in practically the same words, and Dr. C. S. Thompson (Medical Officer of Health for Deptford), is an unconscious exponent of spiritualistic tenets in declaring "the surest foundation of mental health is faith in things unseen," (October 18th, 1928).

It is really astonishing how Abduhl has anticipated psycho-analysis, the treatment of tuberculosis, cancer and other diseases, the speculations on the origin of life by scientists, and the dietetic value of water so ably advocated by Sir W. Arbuthnot Lane, for all his addresses were delivered *long before* the press had reported the views of our eminent doctors on these matters. If he becomes emphatic at times in censuring treatment adopted by some of the medical fraternity, it must be remembered that he can see the organs of the body as no human being can—the working of their marvellous mechanism is clear to him—and he can better appreciate that any interference with their functions, due to improper treatment, will cause harm. This distresses him profoundly, so he voices his protests very frankly, whilst still holding in the highest esteem the noble calling he himself adorned so long ago.

He has the greatest admiration for the straightforward doctor who has the courage to speak plainly to some

hysterical patient, and holds in contempt those who foster their patients' hypochondriacal propensities.

Even in Archeological Research Abduhl is more than abreast of the times, for he forestalled the statement made in the *Daily Telegraph*, of August 13th, 1928, by the Rev. A. H. Sayce (Professor of Assyriology at Oxford), who said: "the kindly earth has preserved a large part of the civilisations of the past waiting for excavation." Months before this date Abduhl said to me that records of the great and wonderful civilisations of past ages, extending to 15,000 and more years ago, would be unearthed, especially with regard to Sumurian civilisation, and that even now explorers were on their track.\*

Sir George Newman, Chief Medical Officer of the Ministry of Health, in his report for 1927, submits the following questions:

How is an Imperial race to be reared?

How are healthy men and women to retain their health and grow in physical grace, knowledge, and capacity?

How are children to be so nurtured as to grow up into healthy and productive adults?

How are the sick and diseased to be treated in such a way as may return them, healed, as soon as possible to the ranks of the workers and bread winners?

How, in the last resort, is disease to be prevented?

This present work answers clearly and definitely all these questions, and provides a sign post to the way for securing the nation's health.

There are some who assert that nothing helpful to humanity has come from transcendental sources. This little book alone gives the lie to such a statement. Nonsensical declarations of this character can only be made by those ignorant of, or indifferent to, the mass of beautiful psychic literature which can be found at the Libraries of the London Spiritualist Alliance, the Stead Bureau, the British College of Psychic Science, the Psychic Book Shop, or, indeed, wherever are gathered a few books of the

\* Recent discoveries at Ur confirm this.

type of "Spirit Teachings," by the Rev. Stainton Moses ; a book unsurpassed in English literature for the loftiness of its ideals, the purity of its morality and the beauty of its language.

A few words as to the sittings themselves. They were held in daylight at the London Spiritualist Alliance, Queensberry Place, S.W. The medium in a few minutes would enter the trance state and her guide, or Abduhl Latif, would then take charge. Normally, Mrs. Garrett has a soft and pleasant voice, speaks deliberately without any special emphasis, and does not gesticulate, but when controlled by Abduhl the transformation is quite remarkable. Her features assume a masculine appearance, the voice becomes stronger, and Abduhl plays upon the vocal chords as a master musician would upon an instrument. In his day Abduhl was one of Persia's greatest orators, and he utilises her voice in true oratorical manner. It would astonish the medium could she but hear the musical inflections he can produce. The hands, too, are freely used in emphasising any point he wants to drive home, or to illustrate the action of some organ, and once started on his subject the words are delivered with great power and eloquence. In fact, in every way, words, manner and voice, all are in direct contrast to the medium's normal habit, and the matter is quite beyond her mentality.

I get in one morning two or more letters from various parts of the world asking Abduhl's help, and I take them with me to the sitting. I may or may not take them out of my pocket, but Abduhl is aware of them. The medium is in deep trance with eyes closed. Often I forget the trouble written of, or I may confuse the names or the complaints, but Abduhl never fails to put me right. *He has read the letters when they were written !*

This amazing ability of his was made known to me long ago, and I have even been told that a letter is on the way to me from a certain district (and in due course received), and that he saw it written and posted ! How that link between the writer and myself is forged is beyond my ability

to explain, but forces operate in the Spheres not comprehended here, yet rigidly governed by laws we may one day understand; and Abduhl uses these powers in his own wonderful way. To be told the actual wording of a letter I had read and forgotten for the moment, might be attributed to telepathy, but to be given an elaborate diagnosis of a case arising out of that letter, and subsequently found correct in every detail, entirely rules out that theory.

That telepathy was in no way in question was shown on one occasion in a still more marked manner.

I received a letter, and had just read the opening sentence which asked for Abduhl's help, when I was called away, and I forgot all about it. That night I was privileged to speak to Abduhl and he referred to the letter, told me what the trouble was, the sex of the patient (I was ignorant of both these points), and gave hope of speedy relief!

Occasionally we had some distinguished person present, but at the majority of the sittings only Mr. A. L. Morris and myself attended. Mr. Morris is the gifted Healer possessed of the wonderful "Pearl Ray," the discovery of which by Abduhl is recorded in "Healing Through Spirit Agency." It is important to bear in mind that although Abduhl's instructions were addressed to us, the information as to the treatment of patients was intended for all having a measure of healing force and sympathy for suffering. The Gospel of Good Health Abduhl preaches as the heritage of all, and his searching analyses of the diseases submitted to us by patients should be carefully studied by those who, unhappily, suffer from similar complaints.

The outstanding text all through Abduhl's addresses is that the human body is God's Temple, and should be kept sweet and clean within and without.

Neither my colleague Mr. Morris, nor myself, possess any medical knowledge, but I have submitted the MS. of this work to doctors with extensive practices, who are familiar with the diseases Abduhl deals with, and although they may not subscribe to his philosophy, in its entirety, yet they are broad-minded enough to realise that there is

more in Heaven and Earth than is dreamt of by the majority of the medical fraternity, and that, assuming the diagnosis, the treatment would meet with their approval.

It may be too much to expect the whole-hearted assent of doctors, but with the desire present (as we may take is the fact), that their patients should recover health, then the simplest and the speediest method should commend itself to them, and Abduhl is only too pleased to work in harmony with them.

Although we have yet to discover the scientific principles underlying the application of spiritual forces, and the potency of thought vibrations, yet I can confidently aver that in over one hundred instances I have witnessed the practical efficacy of this, to us, mysterious power, and which the few instances recorded herein will fully illustrate.



## ABDUHL LATIF'S FIRST ADDRESS

(Throughout the Addresses *Q.* means a Question put by a sitter, and *A.* is Abduhl Latif.)

Gives a summary of further Lectures—Value of suggestion—All are entitled to health—Why we are born on earth—The soul's beginning—All must realise the contrast of happiness and misery—Reincarnation—The ascent and descent of man—All pain is mental—Drugs not curing disease—Hells of the spirit world—Every soul can rise—Earth the lowest standard in creation—What sleep is—Several cases diagnosed.

THE medium sinks into a deep sleep and Abduhl Latif takes possession.

*A.* A great blessing be upon your heads. My friends, it is good to see and to speak to you again, and to find that you have given me a moment of your time in which to help you to understand more fully the working of our poor bodies in contact with our psychical selves. You should know the fact of health is within yourself. If after all I, or any other soul, should come here and promise to give you great health, it would not be so if you did not co-operate with me, and so to-day I want to give you a little introductory thesis as to the things of which I will speak and we may be able to thresh out together, and to throw light upon some of those cases upon which, indeed, there is so little real understanding given at the moment. I want to say to you that in the case of all our nerve troubles, whilst we do live in this world of speed and haste we cannot, however much we try, always keep the sympathetical and sensory of the nervous system as strict as it is possible. The great fault to-day is the matter and manner of our foodstuffs, and the greater fault again, behind all that,

*Abduhl out-  
lines his  
subject*

is the fact that we do not teach our children the manner of right thinking.

It may seem rather a large statement for me to make when I say, that nine-tenths of your recognised medical profession are not curing diseases to-day by virtue of their knowledge of *materia medica*, but by the suggestion, which is the soul, in the form of drugs. There are six or eight medicines in the hands of your chemical laboratories, and out of these six or eight there are mixtures, semi-mixtures, and all ingredients put here, and put there, and in the name of these simple things so do we destroy ourselves. How many of your patrons are of the people you come in contact with who are sick and ill but have, after all, little knowledge of their own make up, either mental or physical? If a medical man should say: 'Go away, there is nothing wrong with you, my friend'—the cure is within yourself; but if your medical man condoles, and admits of the disease, and gives to you a bottle of highly coloured medicine, is, indeed, the cure then effected?

Well, my friends, we are going to do the same thing, but we are going to approach it without anything in the bottle, and we are going to do it with a more complete understanding of our own nervous system. A little knowledge is a dangerous thing, and it is no part of my scheme in speaking with you to give you knowledge that is likely to upset any soul in pain or in trouble. I only propose to speak to you of the great amount of good that can be done by simple faith; by living rightly and well. Nineteen hundred years ago your own great Light, your own Messiah, did not do things in His own Name. He did them in the name of the Great God, and to those who had faith to believe.

I do not propose to set aside the learned opinions of many of the members of a profession which is doing its best to bring us out of darkness into light, but I feel sure that many in their ranks will be honest enough to agree with me that it is not always by that which they do, or by that

*No medicine  
in the  
bottle*

which they give, that they cure, but rather by their own suggestion. They have set themselves out scientifically to combat the diseases of mankind, but not always can you combat these things scientifically. As we are children of the Great God we are entitled to health and to strength. It was no part of His great gift to us that we should be born into this world in any state of illness of the body, of the mind, of the heart, or the lungs.

I want to speak to you on a subject that has for a long time been spoken of by every physician and every philosopher in the world. You, my friends, have been told by your spirit friends of the great advantages there are for us when we pass over. We have been told of the summer lands, of the worlds of happiness, and the great and beautiful life you shall live. Very seldom it is told to us why we should live in this state. The great problem is, why do we come this way, and if we come this way why do so many of us come weak and in ill-health?

We do come this way for a certain and definite purpose, and, as I believe strongly in individuality, *Why we* that we come by our own common consent. *come this* In the general space of time and eternity you *way* can have no beginning, but it is necessary for me to set a beginning somewhere in the great Cosmos, that is God; and naturally there was a beginning for all of us. That beginning may have been a greater time age than we can understand. We emanate from perfection, and we go back to perfection, but you are going to say to me, if we have come from perfection, why should we come this way? The whole system of life and living, whether it is in the spheres or on earth is cause and effect. I believe verily, that even as one drop of rain contains the whole ocean, so each one of us is God Himself in the making, and since therefore we are a potential God in the making, His children, a spark of the Infinite force, so we have His desire, His creative force within us, and by that desire to know and to understand what we are, so did we come hence and we may, for the first time, truly understand the descent of man. We

came this way, and we consented because even as God has the right to say, so if we are a potential God in the making, with all His power, only in lesser understanding because of our unconscious perfection, we had a desire to understand.

If you, my friends, have always lived in happiness, it is impossible for you to understand unhappiness ; if you have always lived in grief it is impossible for you to understand a joy ; if you have always lived in an atmosphere of love it is impossible for you to understand hate. And so with us, individually and collectively, we are part of the Cosmos, yet in the first great individualising thought, we had the desire to compare, and so by consent we came this road.

*Q.* What I should like to understand clearly is the consent you speak of. Are we conscious of that consent ?

*A.* The earth brain—no, but the soul is conscious ; the spirit brain is conscious of it.

*The Soul* *Q.* And how can we ascertain what the spirit brain knows—not until we pass over ?  
*consents to*

*come to Earth* *A.* Not until we pass over, for although we have consented to come this way we cannot know that body which we are to enter, any more than it is possible to understand the conditions that await you in a strange country.

*Q.* We consent to come this way because we believe in doing so it is the road to the perfection you speak of ?

*A.* You can only travel by first understanding imperfection.

*Q.* Then although the soul may not know what body it will inhabit it knows that pain and misery may result ?

*A.* All experience must benefit you one way or another. Even though it is apparently harmful to you it benefits you.

*Q.* Doesn't that open up the subject of Reincarnation ?

*A.* It is indeed upon the subject of Reincarnation that I must speak to you, because unless I can say to you that this is the reason for that man being dumb, and that man being blind, what is the use of my coming here to talk to you if I cannot show to you some reason why these things

should not be? And so if you take this great conscious cosmos, and I speak of conscious cosmos because in the very beginning, this earth must have been created and is of the Great God an offshoot, and even as we grow in knowledge, so surely must God grow in knowledge. But at the same time this is the way we must look upon life, and we will continue even though you do not take a knowledge of these things at the moment. I want to tell you that as we talk of God, God to one man takes one shape, and to another, another. We talk about being created in the image of God; that is, in a manner, true. Each man is creating God in his image, and so we create Him as we best understand, but I want to say to you that I have no belief in Reincarnation, as it is taught to you by these Easterners. But I have something to say to you about all these things through which you undergo, and it may be a key to a thought which will help you to understand more fully. We speak of the ascent of man and we speak of the descent of man. By that you must understand that it is from the moment of that first desire of the soul to understand, until that great moment ages hence, when perfected, you go back to become a God in the making.

Many of your people will speak to you of the soul going to be destroyed. They will speak to you of the hells of the spirit world. I will not deny them, but I *Hells of the Spirit World* will say to you that it does not matter to what depth of iniquity a man has passed out of this life, he can assuredly rise. And I say to you that it is no part of the great scheme that, having once lived, a life should ever be destroyed. It does not matter how low man may become in his own estimation, or that of his fellow men, there is always a moment of time in eternity when he shall turn round and take hold of his ultimate happiness, and so I am a universalist, also an individualist. If it were indeed possible that at any moment the soul could be destroyed, it would give the lie to God. Why should He permit one soul to reach any sense of reality only to destroy that soul, and if one soul can be des-

troyed why not all? No, that is not the way of the working of the Great Infinite.

I am going to talk to you about a moment in eternity in which we may for ourselves decide we are going to undertake a great journey, and I assure you that it is a very, very great journey. Now, you are going to say to me, if we can start out unconscious, how is it that one man is born a genius and another man is born a fool? We have no feeling that we can say that I will have the body of a king, or that I will inhabit the body of just a poor man, and that he shall go that way, but I will go this. Having made our consent to come it is by the road we have travelled, and by the experience we have gained, that we are able to be born and that, too, marks how we shall be born. Even as there are many stages of being, known and unknown to you, through which man might pass when he leaves this mortal body, so there are many stages through which the soul, in its early stages, must pass before it reaches the lowest form of the scheme of God, and I would have you understand that at no period of man's existence can he reach anything so low in standard, so gross, as this earth's condition is.

*Q.* Are we to understand that the previous existence of the soul determines its position in the future?

*The Soul's experiences*      *A.* The soul is born according to the experience which it has taken unto itself in its journey earthwards.

*Q.* Where it inhabits the body, say of a king, is it a reward, and if a poor man, a punishment?

*A.* I do not know whether the spirits would take it as a reward or punishment for the soul to inhabit the body of a peasant or of a king, because the great spirits, the truly great, are often inhabiting the body of those who are passed by. I want to say to you that when the soul starts out on this quest of conscious perfection it passed through countries and territories of great beauty, there is no borrowed beauty, but a great calmness and it also, in its quest for knowledge, may rest here or rest there. That soul will take knowledge spiritually as it travels towards this crude form

which we call human. Another soul will rush on and build on that desire to become incarnated on Earth. It will say : " I will have none of these things, I will come," the desire is to reach the nethermost by the quickest means. Some souls will hasten and take no knowledge ; some will stay in every place and take knowledge, so you get individuality shining through. And so those souls which have stayed and have rested for a time will be growing old in knowledge and as they are launched into this life, for that last great finishing point in this human structure, some have taken knowledge, some have taken pleasure, some have taken just the beauty, some have taken the greatness, and some have taken not at all. There can be no sense to my mind, for a man after he has passed through this form coming back to walk this way again. The experience,

*Individuality  
formed before  
birth here*

the individualising methods we form, and the attachments we make, for which we have no name, they were formed before we reached here. And are we not expressing all through our lives that which we have unconsciously taken in on our journey, to the earth? I would explain to you more minutely, but there would I give to you the only basis that I can explain, of the man to man reincarnation in that he is born again, that he has gone through all this in the spirit way before he touches the earth. How is it that one soul will rise amongst us, with great knowledge and understanding, and how another soul will not possess that knowledge? One soul will be crippled and weak, because that soul has by its own consent forborne to take upon it all the illness it may have known in its journey to the earth.

*Q.* Then it is not so much a punishment as a desire of the spirit to become perfect by facing misery and pain?

*A.* The desire must be there. It is not a punishment. Just as within your heart you have the ambition to do this or that, even in the wish to accumulate shekels.

*Q.* Then it is a laudable ambition to want to make money?

A. What is it that you call ambition? What is that which makes us wish to change from to-day into yesterday, and why is it we have no desire for the things of yesterday? Is it not the unconscious urge of the soul for growth? When we call it the ambition of man, is not the soul by that means trying to grow through the substance that it has got around it, and so we may say one man may be making great progress and it is the way by which the soul is growing.

Q. Then we must modify our views, if for instance, money-making is the urge of an energy which has its root in a desire for growth.

A. If we can only look at it from that way, we are going to be more human; we are going to be more kindly, more considerate, more just. Have you thought that your great Messiah said: "Love ye one another"? I can assure you that your Christian church has it in all that teaching, but because the Teacher has gone away, the church has lost that knowledge, my friend, and so when we repeat something, and we say it glibly, we are thinking it is a beautiful maxim, but we do not live up to it while man is man, for you will understand that we are all alike inasmuch as we are all potential children of the spark of the great Universe. As that great Universe is exercising itself in divers ways to manifest itself so are we each, by our own individual growth, calling to the best of our soul's existence, and so by allowing the material which is surrounding it to show forth, so you will understand our likeness and unlikeness, for it is the urge of the soul. So, my friend, we are joined by the conventions and ways of this community to which we belong, but who has said that these laws are right? If we obey the laws in our hearts you cannot obey God. You cannot obey God and man, so we break those laws which we made to protect man's property, and with all this do not we say we have lost our way, and so we cannot live cleanly, and we cannot live without envy in our hearts; and we set up all sorts of signposts,

*Knowledge the  
Church has  
lost*



we call them by all names, we speak about things we shall not do, and we speak parrot-like in this way.

One man sows his seed in good ground and so his seed is strong ; another man in weak ground and so his seed is weak. Are we to blame the ground ?

There is only one law which I would give to you and that is, think the best you know how, speak the best you know how, and do the thing in the best way possible ; and of those so-called laws which we have they are not short-cuts to God.

You say : " I have the right to my own thinking views," and if you want to know what is right, and what is wrong for you, my friends, there is the Examiner sitting in your soul, telling you what is right and what is wrong.

*Q.* This is a new view of Reincarnation to us.

*A.* This is a subject which I am going into with you at the end of my little talk with you on health, and it is a subject which I do not propose to do in Eastern fashion. I will just speak to you, and then leave you thinking of it until the end. That is not the subject for which we meet, but it has a bearing upon, and therefore, it must be spoken of to give mankind some idea of why he should come this way, and of his ultimate end. Of his ultimate end there is much to say, but this is not the moment. I only want to speak to you as friend to friend, telling you it is possible for you to help everybody who is suffering, and we are going to help by the most simple methods. I am going to tell

*All pain is mental* you as all pain is mental, unless it is chemically produced, or produced by circumstances, we should be able to deal with this through the strength of suggestion, and the day is fast approaching when your great sanatoriums, your great hospitals, your great professors and your great doctors, are going to pay a great deal of attention to the health of the man as it is being made in the child. Instead of taking your children by the hand and teaching them only subjects about the dead and past deeds, done by people who have lived their lives down here, we are going to teach them the plan of their

future, and how to construct their lives in a decent and orderly fashion, and give them some idea of what they are going to do with themselves, and how they can do it. Your food is often adulterated, and in such way we are losing its beauty, goodness, and richness. We have been feeding our own generation upon all this lessened value, and forgetting that health is in the national product. This civilisation has forced upon you a round of artificiality and chemical preparation, and it is for you and for myself to be able to cope with what civilisation has produced. And this I say unto you, whether we can do it through suggestion, or through simple and commonsense methods, the actual means are most effective when the patients are able to understand themselves.

The whole of the complete composition of the heart, the lungs, and the nervous formation, the whole digestive organs, the whole blood supply can all be made healthy by the transference of thought. *Thought colours the blood* I give you a small instance: You get up feeling perhaps the effects of some bad sleeplessness, and while I am on the subject of sleeplessness let me give you the true cause of it. Perhaps through some long illness, by mental worry, or to many of the things which may crop up in daily life, and give us trouble, we have the inability to sleep. The whole conscious force being laid open to shock, we are for a time not able to get our rest. Have you ever thought what happens when you are unable to sleep? You are not only lowering the body force, but, unfortunately, you have lowered the soul force. When sleep does not come easily the soul is not able to escape, and unless the soul can escape readily and easily from the body, and take rejuvenation back to the body, there can be no rest. We have had a shock, or overtiredness, through worry or illness, or a combination of both. The soul has had that shock recorded, and it is recorded like an echo upon the mind, and soul. The body, the soul and the spirit are working, all three together. The mind is responsive to all three. The mind is trying to run in sympathy with our

physical organisation, and our soul organisation. In the stress it is naturally balancing in this way, and the soul feels it cannot escape to take its rest ; therefore it is not able to get that escape from the body, and while you are sleeping badly it is trying to get its rest, but is held back and then you say : " I am so tired and low ; I am so wretched." You are, my friend, because the soul, due to that strong hold upon it, has not been able to get away and take its relief. If you realised how much the conscious you is responsible for the health and clarity of understanding you would be surprised.

I am going to show you, that the man you call you, that conscious mechanical you, is relying all the time upon what you are pleased to call the subconscious, and that it is possible for you to get a bigger understanding of the subconscious and so perhaps for the first time be glad to say : " we do understand what is man." I am not going to give you Eastern thoughts, but tell you that every thought in your body has produced some revolution. Thought is far stronger than you can understand, and thought within ourselves is the basis of all action and re-action, good or bad. The man who said that thought was living was indeed understanding thought strongly. You are not very well. You walk along your highway, a man will say to you : " You are not very well this morning," and you say : " No, it is a truth." He has helped your thought to grow. You have got your own thought now, re-clothed. It only remains for you to meet two more men who say you are not looking well, and you will go away feeling ill and a badly-done-by man. What would have happened if you had met that man who said : " I have never seen you looking better " ? By the time you reached the end of your journey, would you not feel better ? If you are feeling ill, and you admit the thought, and somebody else agrees with you, you have made that thought grow in your mind to something that you are going to have trouble to kill. It may be possible that you are not well, admit it, and then seek to

throw it out. Even as the Great Infinite God had first the desire to do before he created, so we, His children, are potentially creative.

I am going to give you point by point an illustration of these things. I am not going to make statements that I cannot in some way give you light upon. I want to say to you that no scientist has ever been able to tell you at what moment the soul grew. I am going to say to you that the soul has been growing in a way of itself, and as we are potentially related to God, so has the soul grown.

Man has always been man, and man will be man, but his knowledge will grow greater, and I will not say that there has not been a time when man has not had to live in other forms, if you will, a primitive form of living, but at the same time man possessed a soul, so his knowledge of the things that we know now would not have been unless the soul was shining through; knowledge is relative to the state. There may have been times when man's stature was stunted or backwards, and the undeveloped form had to take on different features according to the climate or geographical conditions in which it found itself. You take a dark man or a white man; is it not, after all, the geographical difference which has produced him? What then would you say was in the Mind of the Great God to take something into being so far, and then to leave it?

*Q.* Why should one man develop and not the other?

*A.* Why should there be that one man should develop according to the scheme of the Great Infinite, and not the other? How is it possible that one race of your manhood should develop and not the other? You will send out missions to the negro to teach him the civilisation of your wondrous people, but what do we teach him of? Does he not live under tribal laws? What have we got to offer him? These man-made laws are arbitrary laws. If we have nothing to offer him, how can we in effect make him a potential civilised being? We often make him a worse

citizen.\* Do we not take away his natural system of living, and his natural happiness, and much of his natural law, believing in which is good? Now, I want, before I finish with these points, to say that I am going to speak to my very good friends, here, of all the diseases connected with the mind, and one of the things I specifically want to speak about to you will be obsessions. That to me is a part of the work which on your Continent to-day is not being treated wisely. We see a man going a little unbalanced, and we say, that man is no longer a strong man. We immediately become afraid of him, and say he has no longer got a strong mind. That may be possible. And I want to speak to you quite a lot of the many things and the malpractice among the human race which have been caused by these obsessions, and I want to speak of the great hold which the spirits here may have upon your weaklings. If the door is not left open, they cannot come in, but if the door is left open, they can certainly come in.

*Q.* Is it lowered vitality opening the door?

*Bad Health a field for obsessing entities* *A.* It is often a question of health. You take many people who have shown signs of losing their mind. I want to go into the reasons for it. I want to show to you how to get at these weak points in the mind. A door may be open for these things, due to the fact that there is some obsession there that is almost forgotten.

I want to show to you how to travel backwards. I am going to speak to you fully and frankly. I cannot be of the use I wish if I do not speak plainly. I also want to speak to you of the great amount of sexual malpractice that plays a part in the early stage of a child's life. For many years perhaps that has been a closed door, and which sooner or later must open, and I want to speak to you about the

\* There is not a non-Christian country that does not say "see how these Christians hate one another."—Canon GARFIELD WILLIAMS, *Secretary of the Missionary Council.*

amount of harm which is done to the body and to the mind by the repression of the man. It will entail frank speaking. People will say, why has this man asthma, or that man sleeping sickness? I want to say to you that not only one point may be responsible for this asthma, but one hundred and one points may produce it. You may go to your medical man to-day; he may look wise, but he helps you not at all. And I want to speak to you of these many nervous conditions connected in the way of enclosed spaces, of great heights, and of all conditions which attack the mind of man, vertigo and so forth. How these things can be produced. And I want to speak to you of that which produces paralysis of the brain. How we can help the heart, the lungs, the weakest digestion, and all these other disagreements which we are always being treated for. And I want to show you how perverted sexual conditions are ever at the heart of seventy-five per cent. of your nervous cases. Now I sense there are some questions in your mind. Let me have them please.

*Q.* Yes—Mr. T's case is in my mind. He has been very ill; what is the truth about it?

*A.* I have considered for some time that the heart has not been very strong with him. There is a tendency of the wearing down of the muscles and of the tissues immediately surrounding the heart, and of the blood-carriers. I feel to a very great extent they have weakened, my friend, and have, if you like, become refined. Whilst the heart is good, the organs surrounding the heart are not particularly good.

*Q.* You will do what is possible for him?

*A.* Yes, but in his case he must live a quiet and peaceful life, and there can be years of a tranquil life before him.

*Q.* Then there is a case in Liverpool of a lady who was suffering with her heart.

*A.* In a case of this sort it is always so well to advise great care and also to suggest anything in the way of stimulants that will quicken the blood action. The blood

becomes sluggish ; has a fancy to remain in one place, overworking the capillaries or blood-carriers, and therefore puts on them great strain. Any stimulants therefore in that case will quicken the blood action, and is always likely to strengthen and help, and there are so many things that can be taken that are outside the region of what we call the chemical laboratory, which are very good in their stimulating potency.

*Q.* Do you remember the Rev. Mr. L. at the Convalescent Home, who was paralysed ?

*A.* Certainly—I saw him on one occasion in near contact, and I gave to you help and power to carry forward, and he was able to get the limbs moving good, and to get strength. I was able by the help of the Pearl Ray \* to get myself quite close, and feel if only it had been continued, we could make that man strong. Where there in spiritual strength as in that man it is infinitely easier for me to supply help. But you were not able to continue ?

*Q.* No, unfortunately, I have not been able to.

*A.* It is a great pity. If only we could have that co-operation, we should have made that man walk. He has a charm of manner, and that graciousness that speaks of him as God's man, and we should have done great things. I do feel we could have made that man stand, but the material need is there.

*Q.* I did not feel then up to dealing with him. Perhaps now the summer is here I will be able to do more.

*A.* If you really feel that the power within yourself is not good enough, it is better you should not attempt it at the moment.

*Q.* There is a young man I know who has a relative in hospital. I do not know whether it was brought to your notice. I am afraid it is Sleepy Sickness.

*A.* I know the case you refer to. That is one of the things I want particularly to speak to you about later on.

\* Mr. Morris possesses a Healing Ray to which Abduhl gave the term "Pearl," and which he utilizes in his treatment of diseases.

We have so little knowledge of what can be the cause of Sleepy Sickness and of the germ which is very much like that which occurs in the case of the epileptic. If we knew the cause of that lethargic feeling of the patient we would be getting at something that was very near to things, and I think I may be able to suggest to you something that will keep the spontaneous feeling within the system, without exciting the strong physical senses. If only we can get our heads together I think we will be able, to a great extent, to help these cases. Doctors are puzzled to know what is the trouble. There is a similarity—a cousinship between the case of the lethargic one and the active epileptic.

*Q.* I am thinking now of a young man who has a certain hiatus at times. He is unconscious for two or three minutes and then resumes his normal condition.

*Case of Epilepsy* *A.* That is showing epilepsy in the first degree, but if taken now it will be overcome.

*Q.* You are dealing with it, I suppose?

*A.* I will give to him that suggestion which will, to a very great extent, overcome the trouble which he has.

*Q.* Has he received suggestion?

*A.* He has received it.\* In all these cases you must be persistent. You must understand that you are dealing with somebody who has, if not a very actual, a sexual progressive tendency. There may be strong, dormant sexual tendency, which may turn into some other danger, and I am willing to say that at the bottom of Sleepy Sickness and at the bottom of all epilepsy, there is to be found some sexual factor, that I will afterwards show you how to reach. The two are so strongly unlike, but there is still so much by which they are like.

*Q.* I have in my mind that young man F. who passed over from Sleepy Sickness; do you trace that in his case?

*A.* To an extent, yes. You know that he had a great reserve, this boy, and that he was very sensitive and needed a great deal of sympathy and understanding. He was one who was open to great external influences; he

\* The patient kept a chart, and these lacuna grew fewer, and ceased.



would be easily impressed, and at the same time if that impression were not brought out, or if he had any rebuff which was not shown, it was there  
*One reason* none the less, and would show itself in an  
*for Sleepy* imaginative field, and he was imaginative.  
*Sickness* He was very highly strung. Although there was no outward and physical sign of sex, yet there was in a mental way, and if that was rebuffed at all, it may set up the seeds, and in a very subtle way too, and that is what I am so anxious to show to you—how in so many cases there can be some kind of repression, or turning away, which causes this feeling.

Now, I have spoken to you in some variegated way, but when I come to you next time, I am going to take one thing in its season, and I am going to make that thing relative in my talk. It may be that I am going to show to you the likeness and the unlikeness, and the akinness of one disease to another, but meanwhile I will deal with one thing at a time, and show you how to get over hereditary taints, and I also want to show to you how it is possible for you, in the very young, to overcome its tendencies to tubercular and cancerous conditions, and what is the cause of the digestive, and the glandular trouble that is taking place within the cities of your nation to-day.

Dr. Couè, he was a fine man, but he did not have the door fully open upon earth. He has taken an interest in all these things since he came over to us.  
*Dr. Couè* He was beginning to realise that within our-  
*learning in the* selves is the right to live well or to live ill,  
*Spheres* and he was able to find the just cause for these things, and further he was able to supply a help. The man who sits down and says : " nothing comes to me," that is the man who is always wrong. In the name of all that is good and reasonable, if we want a thing, do we stand at the street corner and wail that it " does not come to me ? " Give me the man who goes out into the universe and says : " it shall come to me, but first give to me a bill of good health ; it is my birth right, why should

I not have it ? ” The man who does not go out—he is the man who faces God and *hopes* it will be all right. No, go out and ask ; it is your right ; your living due.

It has been a privilege to talk with you, and I thank you. I look forward to many talks, when we may be able to understand not only ourselves, but all those other human souls who are in brotherhood with you. When we understand the brotherhood and our relationship one to the other, then we can begin to understand the great scheme of things. I thank you, and I leave you with the blessing of the Great Infinite always about you.

## SECOND ADDRESS

The Soul has free will from the beginning—Dante's "Inferno" not exaggerated—The Third Sphere, or "Summer Land"—Experience is marked on the soul—Life on other planets—Atlantis—Laws of gravity unknown to us—Cases of illness dealt with by Abduhl—Too much medicine taken to-day—Health in our own hands—How the planets affect us—The stomach the principal organ to watch—Sex impulses.

THE medium goes under trance and her guide, Uvani, takes control.

UVANI. It is Uvani. I give you greetings, friends. Peace be upon you, in your life, and in your work, and in your house.

Q. Thank you, Uvani. We are glad to speak to you. Can we have your help again to-day?

A. Uvani is not going to remain with you. He is going to permit you to interrogate Abduhl Latif.

A slight pause—the medium's features undergo a change, and another voice is heard, that of

ABDUHL LATIF. I would give you greetings, my friends, greetings and blessings upon your head. Now I want to get very clearly to the point of to-day and I want to get away, shall I say, from the rather abstruse point of view, not what man was or what will he become, but what he is.

Q. Abduhl, may I give a slight summary to see if we understand you? We take it the soul has a beginning before inhabiting our body. It came from perfection and, after experiences, it returns to perfection?

A. Yes.

Q. It may stay at certain stages on its way to earth to

obtain experience of the contrasts, that is, misery and happiness ; is that so ?

A. Yes.

Q. Option to occupy a certain vehicle is given it. It is not forced ?

A. No.

Q. It may not know what its experience will be, but it can sense it may be misery or happiness. Is that right ?

A. Yes.

*The Soul  
must  
experience  
contrasts*

Q. If happiness is preferred, must the soul obtain the contrast when leaving this body for the spheres ?

A. If happiness is preferred and it does not take it in some state here, it must of necessity experience it in the spheres ; and that is why very often you hear of your intensely easy-going, pleasure-loving person dwelling in much oblivion after he has passed out. In fact, to Abduhl, it is just a scholastic condition. You take this, if you like, as the conscious kindergarten of the soul. Take a man who has loved pleasure, his dinners, his wines, and loved the society of those people who were not good, so undoubtedly will he not face the larger issue when he goes away ; no, he will seek to find with those people oblivion of the great change. And I assure you that when Dante wrote that great work of the " Inferno " he was not exaggerating. It is true. I will not hold with all that is taught here. Some of it, according to the terms of your creed, is soul destroying.

Q. I was appalled when I read that work. It seemed a dreadful nightmare.

Are we to understand that Reincarnation means that various incarnations must be gone through before reaching earth, and that once incarnated in the human form there is no further reincarnation on earth ?

A. There is no sense to return to that which you have once known and experienced. The subject of Re-incarnation is, after all is said and done, a super-egoist theory of the great priests of the ancient religions who felt

that man must in some way return. Then again it has been given to you, I grant you, in the Theosophical *Reincarnation* teaching which has come to you from certain places, and is understood by many among you, that a great soul can be operating in two places at once, or that often we have a great soul amongst us. I am not going to belie that, but what I would say to you is that everything you possess is a reflection, or a replica of that which is to come. There are spheres, and a third—you call it the Land of Canaan, the Land of Promise, that great emotional land that you hear so much about from all your writers. There it is the inspiration reaches you from those great ones who have gone on.

*Q.* Do you mean the Summer Land, the Third Sphere?

*A.* I undoubtedly do. That is where all your inspiration comes from, even from the man who has gone beyond. He is able to come back and to give his expression. When the teaching of Reincarnation was given there was a little hitch in the giving of it, and although a great mind here can operate through a mind on earth, recollect the fallibility of the instrument. Just as you get much of your inspiration, although not all, for the Salvation of the Soul.

*Q.* We know that you are now in control of this medium. Is the trance so profound that there is no hitch possible?

*A.* When I speak of the hitch in the Theosophical writings, I mean to say that Theosophy as you have it was largely received through a great woman with a fine mind who spread the theory—a woman who had set herself up to be a teacher.

*Q.* You mean Madame Blavatsky?

*A.* Yes—but Abduhl is now speaking here through the medium of a passive woman, who seeks not to teach but to allow him to speak. If it were otherwise it is quite possible that your point of view may be retained, and very little of that which the other mind supplies will come through.

*Q.* Is experience transmitted from incarnation to incarnation ?

*A.* Undoubtedly.

*Q.* Then how is it we remember nothing of the previous lives ? We seem to know so little of another life.

*A.* My friend, I will tell you exactly what you have got to take hold of. When you come to Earth life you have your natural laws and your communal laws, and also the tribal laws, and you find as a little child that all the things about the soul are taken away from you, and all through life "Thou shalt not" is put up in the name of democratic thought, and the name of religion. All the inquiry is dovetailed into one narrow system. You are subject to the communal law, and within it you are confined. In the early days it was the great fort, it became known to the few. They became masters of this art, and so all the laws became inverted. The people who had a knowledge kept it away from the others. and said : "Thou shalt not know this." But it is the birthright of every citizen to understand. Experience is marked on the soul much as your Reincarnationists tell you. If we knew the experience we have to go through it would not be wise to start us with the wealth of knowledge. Sufficient it is that the soul knows.

*Q.* In some of the stages of the other material worlds at which the soul rests, do we get life ?

*A.* It would depend on what you mean.

*Q.* I mean the worlds we see in the firmament—the stars ?

*A.* Undoubtedly, all the constellations that you can see with the naked eye are inhabited,\* and are as much spirit as you are. That is what you cannot get your people to understand, that you are not potential spirit, but that you *are* spirit now.

*Q.* Because some scientists, and others, dispute the possibility of existence in those worlds ?

\* This was given long before Sir Oliver Lodge said ; "Enlarged Science is making us aware that real existence is a much wider and universal thing."

A. Indeed! You can see why. They can only take in what is within their own horizon, and beyond that they tell you there is nothing. They can only perceive what is possible to their senses. And then your other scientist with great imagination and force comes along and he is howled down. They say: "No, so and so said that, and your suggestion is of the empirical order, and cannot be accepted."

Q. It is wonderful to feel that other and larger worlds are inhabited. It struck us long ago that surely this little earth is not the only one?

A. This earth is very small in measure, but potentially great, to what is inhabited. This is the lowest planet in the constellation, and it is also the lowest form of habitation.

Q. Dear, dear! The marvellous flora and fauna of this world are of the lowest type?

A. We are approaching an age of knowledge, and it is relative knowledge that has been reached before. You have got to realise that all the knowledge of the ages is somewhere. You date your history back some 6,000 years or so, no further can you go back in your records, but here and there you are finding traces all over the world of an older civilisation which, if not greater, in its way is more intricate. I speak to you of the many traces of those ancients.\* I do not speak to you at all of things that might be, but I speak to you of the things that you are turning up every day.

Q. You mean the indications of the existence of Atlantis, for instance?

A. I do, both the North and South Americas show it, and other places.

Q. The building of the Pyramids—that we have not solved yet?

A. And you will not do so, until you know that the men who did those problems in the olden days were greater

\* "Excavations at Kish reveal Sumurian civilization 4,000 B.C."—Dr. LANGDON, *Professor of Assyriology* (Oct. 1928).

occultists than you are to-day, and that they did understand laws of gravity such as you are only playing with.

*The Ancients knew more of gravity than we* *Q.* When you were on earth and lived at Cairo you saw the Pyramids, and you wrote about them in that book "Al Moktasir," that I published for you ?

*A.* That is true. I studied them all.

*Q.* I find we pay visits to the spheres during sleep, and receive instructions about the higher spheres, although we may not recall it.

*A.* We do, and we also receive refreshment. Now for your cases, please.

*Q.* There was a poor fellow who went blind in both eyes suddenly about two years ago at the house in Streatham, where the little boy was. The blood-flow entirely left the back of the eyes : do you follow ?

*A.* Yes. They had become weakened gradually, the nerves connecting had not been strong, and the whole nervous system had become so congested that there has been practically no capillary system working.

*Q.* The doctors did not understand it.

*A.* They will not understand it. They simply look upon it and say : "We can do nothing ; this is simply a natural course of events, caused by some obscurity." But there is one of the causes of the trouble, and you can help him more than they can do by releasing these nerve tendons ; you can help by doing massage in that particular region, and you must give him faith all the time to make him realise

*Cases of Blindness* that that is just a spasmodic condition, and even as it is spasmodic so it can be cured. Release the muscular condition round *here* (Abduhl here illustrated his instruction by appropriate movements), and the adhesions *here*, as they go up to the brain ; that, in many cases, is the cause of much eye affection and head affection.

*Q.* One other case. I have a letter here from a man who says : "I regret to say my wife's sight has not improved. It has gone back. And regarding myself there



is no change." He is a man living at South Lambeth. I asked you some time ago about him. Can you connect here?

A. Oh, yes, in his case he is suffering from the eye. There has been a rheumatic tendency in his case at one time, but the great trouble is that one eye in his case had been neglected for some time, and I do feel that there has been a kind of poisoning. There is a great deal of acidity in the body there. Over a period of time this has been permitted to gather, and it has gone into the blood-flow to such a great extent that he is getting almost a permanent affection of one eye. We cannot give him new tissues, but in the case of the wife—there is a wife there?

Q. Yes.

A. She is making herself ill. She is not at all easy to deal with. She is this type of lady. If you told her to-day she was well, she would tell you to-morrow she was not. Take away from her her troubles and she immediately blames you for that. She has for many years wrapped herself up in illness—my dear friend, how many do?—and I feel that what she wants is to be taken and set upon her feet, and made to do something. Do not give way to her; she needs a great deal of quiet commonsense, and no pandering at all please, because all her trouble is inverted consciousness. There would be no healing in her eyes. She wants you to go to-day, and to-morrow it will be all gone.

Q. There is a young girl known to me. I submitted the case mentally to you on Sunday last. *Nasal trouble* This poor girl cannot use the nostrils at all, the mucus instead of coming through the nostrils gets into the stomach, and sours the condition, and, everything is disturbed. The poor child is in pain. What can be done?

A. If you can get her to do this, I can effectively deal with that case. In the first instance she has a simple mind. Get her to think of some healing colour, or some healing ray, fixing itself there. That will help her. The mucus membrane is very often titillated a little, and then it becomes

nasal. There is a little nasal catarrh there, so it goes down to the back. She needs to gargle. Release it *here* (illustrating it), and if she will gargle with bicarbonate in water, a weak solution that will clear all the ducts and all the vessels *here* (touching the nose). But I tell you a very simple thing to heal, and to help, and something that will clear. You understand the ordinary medicinal paraffin? You tell her to take a dropper and to drop it, let it fall and fall. You see, it works through in a way that the ordinary nasal concoctions will not. The oil will permeate and at the same time heal and take away the congestion. Hold the head back and let it work its way and drop down, and after that do the gargle. Use medicinal paraffin, because it has such great healing properties, and the oil will permeate the congestion that there is at the moment, and heal the after effects, while weak saltrate at the moment, or anything of that nature, would only cause irritation. Then, if you can get her to think that there is a ray shining through there, that will help us in our work.

*Q.* She is going to some herbalist at present, and I do not know if this is wise.

*A.* Stop that. There is the simple remedy of the Great Supreme Being. We insult him very often by the stupid things we do; he has given us forces in Nature to help ourselves. Do that and you will soon see the response.

Now I am going to-day to deal with something that many people will say is not altogether necessary, and yet to me it is. I want you in your places to ask your people who are ill to try to remember this one fact, and it is going to make a whole lot of difference if they will do so. We are in tune with the whole Universe. They are going to say to you,

*We are in* my friends: "But where is the Universe?"  
*tune with the* and you will say: "It is in the flower, it is  
*Universe* in the trees, it is in *that* wood (tapping the  
 arm of the chair), it is in everything that you  
 use." Because nothing, nothing is dead.

Everything has its life in relative and component parts, and when your people are saying to you: "We are in a human

body," ask them to understand that that human body cannot move from there to there unless the spirit behind the mind permits it to do so. Give them the impression, first, last, and always, that already they are spirit and in touch with the whole force of Nature, a part of it, a spark of it—they are sympathetic to it, and, therefore, since there is nothing weak in Nature they are—and since they are part of it they must be—strong. There is no need for any soul, however bad he or she may be, to renounce my talk. I want to say to them that it does not matter to what stage of ill or decay your body has gone, we can strengthen it, and not by external means only, but by internal means. We do not want to give to a man who is suffering with germs that have been taken internally, something that is going to get at the effect only of the germs. We do not want to operate upon him for tumourous conditions, and take away the tumour and leave the root. We want to feel that we are putting our sufferers in tune with God. They need not speak of God as a great spirit to be approached in a grovelling way, but as a part of the Universe to whom we owe just one thing, and that is to keep ourselves fit. We have got to think of ourselves, and to imagine where it is that we feel pain, and where we feel illness, and *demand* from the Infinite help and strength for the part. We have got to show them how to choose their food. We are to-day suffering from so many affections which are caused through the application and the misapplication of food. If we would realise that the Great Infinite when he gave us foodstuffs did not mean us to take hold of them and boil out of them all the good, and throw the good away, and eat that which has no substance in it, we would understand better. How many of our housewives to-day will spoil our vegetables? It was meant that our food should be eaten crisp, and young, and green. If we would take care to have less of the lead and chemical compositions in our foods we would be wise, and if we would realise when we have pain that that is the way this material body kicks, if you like, against the disorders that we insist on piling upon it.

I am not going to talk to you about all the great blood pressures and the gout, and all those conditions that affect your well-fed and rich man. I am going to point the moral. You seldom find a man who has not got the money to spend on the wines and on the riches of life suffering from obesity, nor from great blood pressures, or find him going off in early life as the result of an overburdened heart, nor possessing neurotic feeling. In your rich man you are invariably seeing the disaster of over-eating and over-resting, and not only of the mind with the wrong ideas, but of the body with the wrong foodstuffs.

You said to me the other season I spoke with you : " Has man always been in the same state ? " and I said : " No," and I say to you that at the rate your present generation are going man will one day, if we go on, have no need to be born at all with limbs on. He is forgetting the use of them. Therefore, as we do not use these possessions, cannot you imagine that the time could come when our children will be born without them—they will become atrophied. I

<i>Each Soul</i>	say to you that each one of us is given a clear
<i>has a clean</i>	and clean health record, and I assure you that
<i>health record</i>	we take hold of that record and kill it. We
	have a pain. It is Nature's way of allowing
	us to know that we have done something.

What do we do ? We give to that pain some noxious concoction which probably is not suitable for the pain ; it may even be sympathetic. The pain may be showing to you that there is something wrong in that area, yet we may be getting a pain from the more sympathetic area, and it may not necessarily be where the ill is.

There are no two systems the same. Because one man has been cured by this it does not necessarily mean it will cure you ; it may be your poison. No two constitutions are the same, and that is where your apothecary to-day is ruining the masters and the classes. He makes up a concoction ; he calls it by a certain name and says it is to do good. Why ? Because in the general number of cases it has done good. You take it, and the result might be quite

different. Nearly all of the diseases of the body, such as we are coming in contact with, are due to our own food. You eat far too much, and drink water far too little. A man will tell you he has dyspepsia and flatulence, and you have only got to point out how he takes his meals. You eat. Nature has supplied you with the saliva which comes into force and which helps you in the mastication of your food, but you do not employ that saliva. No, instead of that you drink something with your food and the natural saliva obtained by the body is not brought into force. That saliva is the thing that helps in the whole mastication, and in the after digestion. So that the man who would seek to get the most out of his foodstuffs should eat sparingly, should eat that which is best for him and should not drink when he eats ; let him drink afterwards by all means since it is good to have the system cleansed, but that drink if he takes it whilst he is eating food naturally loses all that which it was intended for, and the food is not properly masticated, because the natural sodas of the body have not touched it.

*Drinking  
with food not  
wise*

Then I want to say to you how man takes hold of his body. If all the motions of the body are not in proper working order he will immediately throw one solution into the stomach, and if that does not do he will throw another. Undoubtedly if you mix two or three acids and you put them together you will see at once what happens, if it is metal they will attack the metal, if not, they will attack each other and you see the cause. That is what happens when a man takes to himself all these corrosive mixtures. He never comes to the conclusion as did the ancients that it is as necessary to keep the intestinal part of the body clean as to keep the feet and hands, and even as we try to teach our children of the East that dirt does hurt, so it does insidiously hurt in every way. It would be well if you would suggest that in the case of much disorder of the liver and of the kidneys and of the stomach, and of the nose, where there is any foetid condition of the breath, and where there may be

flatulence, that just washing the organs once a week or once a fortnight would be a great help.

Many will say that is too much trouble, but there is a great deal more trouble if the internal organs of the body become weak through overwork, over-feeding, or through the acidity which we have set up. Whilst the motion is taken from the body some residue may be left, and that residue is working harm all the time. If you would, therefore, only make up your minds once in a while to flush the bowel, the colon, with a little warm water by the enema—

retain the water for a little while and then let it flow away—that should give you an in-  
*Importance of flushing the Colon* spiration, a cleanliness, a spring and alertness and a health which probably your ordinary medical man has been seeking to give to you and in vain.

*Q.* Simply pure water?

*A.* Pure water. I have no belief in using sal—what is the word?—salmunic things. At first perhaps it will be difficult to retain the water, but after a little while it will become easy. You will find that in nine cases out of every ten it will get at the cause of much of the insidious acidity that attacks the liver, the kidneys, and the bowel trouble. Even if the ordinary motions of the body are in order a residue may get left, and often your medical man is sounding and operating and opening you up to see what the cause is, and there is the cause all the time.

*Q.* How often do you suggest?

*A.* If I had a patient suffering very badly along these lines with something that had worried him in the way of kidneys, or of the spleen, or of the liver, in that case I would insist, mark you, that he did this twice a week. He will say to you: "No, I take the water into the colon and I cannot hold it." But he can force himself to retain it for a little while, and then let it flow away. It is because it sounds a little troublesome, but if you knew the effect produced by doing that, and keeping the bodily organisms free, that would relieve half the trouble. For the man who, perhaps,

has just a desire to keep healthy and strong, once in every few weeks, an occasional turning out, shall we say, of all the old residues, will save him so much trouble, and do away with all this corrosion of food, of chemicals, of liquids that we take into our system. Whenever you hear a man say to you I have tried this, I have tried that, and there is flatulence and foetid breath, there is liver trouble, and disorder of the head, and he is suffering in the whole abdominal region, and there is acid and movement, especially in *this* (touching the stomach) part of the body, ask him to do that ; make him do it over a period and watch the result. I guarantee that at the end of six occasions that man will come to you clear of eye and clean of body.

And is it not simplicity ? If the hands and the feet and the body take on much residue and have to be cleansed, how much more residue do you take in *here*, and if you are giving this body overwork, is it not a necessity to understand that something will get left behind, and causes acidity bit by bit. It grows up, and there is the cause of much of the cancerous and tumourous conditions in connection with the bowel. I want to assure you that we have health in air, in light, in warmth and in the natural heats. We are part of the Universe. Within the Universe, without any chemical preparations at all, is the whole health-giving life. And those things that are causing so much decay are indeed things that we wish to tackle. If you will only speak of them I feel great goodness will come.

Then you take a man who perhaps is suffering greatly and he tells you that his heart is bad. I always wonder myself, why the heart should be bad, because it is a marvelously strong organ. I always think there has been some reason for the heart being bad. This man has in some way given it something too much to do. How many men tell you they have a pain in all *this* (touching the heart) region of the body, which really has nothing at all to do with the heart ? I always look to the stomach. I want to tell you that nine-tenths of the cases

*Ill health  
originates in  
the stomach*

that are treated by your medical people to-day, over which they look wise, do not originate in this part of the body at all, but belong to the abdomen and to the trunk. The liver and the spleen will absorb much fluid and much acid and each man, if he will remove from his food that which causes him acidity or flatulence, will remove that trouble.

In one case it may be one thing, a simple thing, and in another it may be another. If only we could show to each man that he has health in his hand, and he will watch it, it will be good. That trouble in the bowel, the liver, the cancerous, the tumourous growth, the hæmorrhoid, the bad condition of the kidneys, all that trouble, if I were to pass my hand from *there* to *there* (touching the various parts of the body), is not connected with the heart so much as it is with the residue of the food which we have never shown sense enough to get out of our bodies. If we were living as Nature intended us to live, and as the animals live, we would not need it, but we have taken certain chemical preparations. We prepare our food chemically, and we have departed from every standard of cleanliness in our food. A man will tell you he has great flatulence in *this* region of the body. Simply show him this action (illustrating by massage action). Make him take hold of himself *there* and bit by bit with the fingers work everything to the right side. (Here Abduhl worked the hands from the left side under the heart to the right side and then downwards), There is the gut; through that all the waste matter goes down into the stomach. Often it is too weak, or it is inflated, and is pressing upon the diaphragm and causing you much trouble.

When a man complains of pain and tells you it is his heart, take liberty to doubt it. Take hold of him there and show him how to be rid of the pain. If a man tells you that he has obesity, or that he has flatulence or any of those things, put him upon his back, massage gently that way and listen to the roll and you will understand that the heart is not the trouble, but the stomach. You will hear it



very quickly. Get him to do it all the time, and you will be showing him how to clear away all this residue.

Give the diaphragm something to do, not to be displaced and to lean against the heart muscles ; it will bit by bit revert—because

*Obesity in* the main trouble is that all these ducts and  
*Flatulence* channels are being pressed upon—and all this residue will be taken away in the natural order of things. The great things to keep the body clean are the salts, take them how you will, the mineral salts of our food, and the best way to take them is in our fruits and vegetables, and again in the potassium which is, I would say, the basis of nine-tenths of the medicines that are given to you for these things.

*Q.* Potassium salts ?

*A.* Yes. There are half-a-dozen chemicals, I suppose, that are used to-day by your people, and I want to show you the misuse of those half dozen, how they are broken up and called by different names. In every case of flatulence take citrate of potassium in hot water night and morning, and you will cause nine-tenths of the ills to fly away. I would say to the man who came to me and told me : “ I cannot do without my food,” “ You must take a little of the oil, the salad—what do you call it ? ”

*Q.* Olive oil ?

*A.* Olive oil, and if you have any difficulty again with congestion, in that case if you will take a little of the pure olive oil it will make all the difference in the world to the whole system and also supply natural food to the body. Also it takes away a little of the gross appetite.

*Q.* It deadens it ?

*A.* Yes, and at the same time gives the forces within room to expand, makes that poor organism so thankful for rest, and supplies natural food. So when your man says : “ My friend, I cannot fast,” give him this, and when he is having rest from this congestion it will cause him much peace.

Then I want to speak to you of another necessity. In

our food we get the great laudanum medicines, and we also get the arsenic from our food which is necessary. Here is another thing I want to tell you whilst I am on the subject. It is relative, and these are things that are very good for you to know. A man will say: "To-day I do nothing,

*Planetary*                      Abduhl, to-day it is my bad day, to-day there  
*Influences*                  is no luck," and he goes to a soothsayer, he goes to a wise man, and he comes back and he gives word for word, day for day, and hour for hour, that on that day and hour he can do no good.

He will write you out a large chart; he will give several pounds of his hard-earned money to this man, and he will tell you to-day that there is no luck, or this year I am no good, there is bad luck, but next year it has gone. The danger is that these charts are often borne out day by day. They were all done by the old Counsellors; my own people, the old Persian race—they knew of this, but what they did not do was to tell the reason. He will say: "I have met a man, Abduhl, and he has shown me a chart and I know he believes in that chart and that chart has not been wrong," and he will say: "Is it luck; is it fate, is it destiny?" and I say: "It is none of these things; we are our fate, we are creatures of cause and effect; because of to-day to-morrow is, because of something I have done to-day something will accrue to-morrow." He may say: "That is all very well, but why does my chart show that to-morrow I shall be ill, and to-morrow I am ill?" and I say: "Yes, my friend, you are in sympathy because you are a part of the great force of which the constellation, the Heaven, the Earth, are built. You are at one with it. Your body is of the same component part directed by the dynamic force that is in the air, and sea, and land. You are a part of that substance of which that whole constellation is made up, and at the time that you were born mayhap the constellation was not in sympathy with that which you are, or mayhap it was in sympathy, and so whilst they do not consciously rule your life, they are sympathetic, because they are part of it, and they are also part of the whole Universe, so there is a sympathetic

reflection, cause and effect. Your star may have been low at the time you were born, radiating lessened force, but that does not say that on that date you shall not do good, although that day you may not do so much good. There is not that pull to pull and spark to spark, but on that day you can do much if you will force that soul to do it. If you have a journey, and you take it for pleasure, you will ride with the wind at your back ; but if you have to do it against the wind you do it just the same, but it will be an effort. I think this is the moment to show you the wiles of the priests and scribes of those days, how they made magic out of the ignorance of people. They knew why, but they did not tell you.

I want to show to you too, that much of the heart action is caused by all these forces, and that if we will keep them in order, by the flushing of the colon with plain hot water two or three times a week in the case of a bad patient, once a week in the case of somebody who you think will submit to your directions, or when we are feeling not too well, and the eye is not so clear, and the head is not so good. Realise that half the trouble to the eyes, to the nose, to these organs, is due to the stomach, and flush the colon occasionally.

*Stomach the  
Generating  
factory* The stomach is the chemical and generating factory, and if you have all your cogs loose in the machinery, and if you will not supply it with the right food, you are going to send the whole force wrong, and nine-tenths of the troubles of the heart are due to the fact that we are getting bad food to pump through to the rest of the body.

Again, for nerves look to the stomach. You may think that I am basing a great deal on the stomach. I do. I base the whole health condition, unless it is something to do with the bone, or something from hurt, or from hereditary. But even hereditary trouble can be got at by understanding the laws that govern the stomach.

Now we come to the nerve conditions. We get adhesions. Why do we get adhesions? Why do we get neuralgic conditions, and pain in *this* part of the body

(touching the forehead), or in the spinal column? It is because the heart is pumping impurities. Some of the capillaries are so sensitive that they will not take any impurities, and they cease to work; then we get adhesion, and then we need manipulation. A great deal of our nerve trouble springs from this.

Whenever you get a patient telling you that the stomach is not the basis, tell him it is the first basis, mark you, to things approaching a secondary condition. Headaches, sleeplessness, and the ills that are caused are often due to adhesion. If you can manipulate quite gently, not the spinal column, but the nerve centre, and especially around that region where the congestion is, around the lungs, you will undo all these adhesions. The small capillaries will not work, the blood is not going through into the small nerve vessels, therefore they cease to work, they become clogged with matter, and then two or three come together, and they remain, and then you are not getting proper transfusion, and one vessel has to do work for perhaps half-a-dozen small ones that should be working. Get to the stomach first, and then get on to the adhesions. Very often, even in the case of bad muscular rheumatism, all these things are caused by acidity—again the stomach condition. They set themselves up as a disease apart, and take on a secondary consideration. If you will massage with olive oil it is splendid, because when the little sensory nerves cease to work, the skin round becomes clogged, the pores will not work, and there is no food for external use to which the skin will come under control as it will to the olive oil, applied by the finger. Not only is it an internal food, but it is a beautiful skin food. The little capillaries running inside the skin cannot be reached if they have become corroded by the blood transfusion, but they can be reached by the massage. The skin can be trained to take its food through these pores, and bit by bit the outer capillaries absorb the oil through the pores, and behold they say, "We have got some new food; we can work again." So the olive oil for massage

*Improper  
blood  
transfusion*

is much better than the massage with powder ; that is very, very, bad. Many massage under water—again very bad.

The olive oil is the most splendid thing in the whole world. It opens the pores which are shut. There are three sets of blood vessels ; there is one under the skin, very very small, infinitesimal ones, that feed her. Those are the ones that are most likely to become lazy, and not to do their work, and to adhere. By that outer manipulative means you release them immediately, you get them all working. You are going to get the full blood flow, and that is why you loosen them *here* for sleeplessness and nervous headache. Loosen *here* for the eyes. Loosen it all round *here*. (Moving the hands from the junction of the nose, outwards, and wringing the hands.) Loosen it in the temples. For the sleeplessness *here*, and in the case of your psychic, who is having congestion and bad trans-fusion and blood pressure, the same thing. In the psychic force something is slowed up. The psychic force may be taken *this* way or *that* way from the solar plexus.

The psychic force is the psychic child. The woman of the species is always the better psychic. Woman is passive, and that is why I say to you—it is not only that I am a Doctor of the East—Woman is the reflector, *Woman,* she has the passivity, she can reflect. No *the reflector* woman ever painted an outstandingly great picture, or made great machinery ; no woman, unless aided by the mind of the man, ever invented herself ; no woman has added to architecture, art, or to drama to the extent that man has. She will give birth to a great poet, a great genius. She can assimilate knowledge very strongly. She will go to your University to-day—great pity that it is—and she will take honours and degrees, but she will never use them permanently. She has not the creative force that man has, but your woman is the greatest psychic, I assure you, because she is the reflection of man's mind, and that was her place in the universal scheme of things.

*Q.* You are taking the Eastern view of woman. In the Western idea we see a little differently—I do not know whether we are right or wrong.

*A.* I think you are very wrong, because man has creative force, and although your women will come into positions, and they will fill them—believe me there will come a time, as in past history, in the Peruvian civilisation and the Chinese civilisation, when woman will get to a very high pitch—then she drops. True, I speak of that quite from the Eastern tendency, but I defy you to show me in the whole of your Western history where woman has done anything that has been wondrous. She can paint a picture, she can write a book, she can take a degree, she can enter into competition—and is doing, more is the pity—against man to-day, but when it comes to the creative force, to the super-intelligence, to carrying the civilisation of a country upon her shoulders, she cannot do it. She will carry on for a little while, but it is at the expense of her stamina, and she defeats her own ends. In the whole annals of your history you will point out empresses of world fame. Yes, but those empresses have been drawn hither and thither as dust by the wind by the scheming men who have been in the background. They have been the reflection of somebody else's mind. A woman is a great reflector, and a born psychic.

*Q.* There was a case we submitted to you of a psychic who had pain in the solar plexus, due to psychic exhaustion, you said.

*Solar Plexus* *A.* I am dealing with that lady. She is a soul who has had a deal of repression. I could not talk to her as I am talking to you, for the simple reason that the forces of the body have been repressed, and there is a kind of, what you call modesty, but which is to Abduhl a repression, since there need be no modesty; we are all made alike, and we must work as vehicles. I feel that the sex impulse was restricted, and that the transmutation into the psychic force has not been sufficient, and that the restlessness has still been there, and that there has been a warring of the

two, and that has caused much mental agitation, depression, and hysteria at times, and there is the difficulty. She has not that understanding, that the forces have been trying to transmute sexual instinct into the psychic instinct, and I assure you that here is another answer to the critic that the greater the sex emotion, and the greater the sex instinct, if it is transmuted, the greater the psychic, but one at the expense of the other. Often, I assure you, in the East, we have found it with our High Priestesses who give the great service, that suppose there has been fusion of the sexes the spiritual flow is for a time stopped. That has happened time and again. It is only by greater transmutation that that is made possible, and I assure you that in her case there is a great deal of sex repression. You could not say anything because she would immediately take it that it was something not good. But you could follow it, because sometimes she is very happy, at other times it is baffling, because the Gods have not understood her need, and have not transmuted enough of the physical force, and that is why her mediumship is sometimes so wonderful and sometimes nil, because the spiritual is unsuppressed but always sweet. \*

Is there any other point whilst I am speaking of these things? I am generalising because I want to take disease by disease in its proper order. It is no good doing so until I have given you the glossary that will cover all disease and show you where it starts. That I am trying to do to-day.

*Q.* We have got ten more sittings and you can divide it into heads as you like.

*A.* There will certainly be many causes of trouble, so I shall have to assimilate as much as possible. You remember I spoke to you before of dealing with lethargic encephalitis, and I told you that a lot of it was to be helped, that in a way it was a subdued repression of the epileptic, and that it all had dealings with the heart. Any medicine given—whether you come in contact with any force con-

\* A close and accurate diagnosis.

nected with that epilepsy or any of its cousins, or again with what may not seem to be connected with it, this encephalitis, this sleepy sickness—to promote action of the heart should also be given in the case of this sickness, and that as in the case of the epileptic it is too much vivaciousness or a little overflow, again the sex force is at the root of epilepsy.

Very often people will say to you the epileptic should not enter into wedlock. I say to you that wedlock very often may be the means of subjugating the epilepsy. Epilepsy is very often an inco-ordination of sexual force, and may be caused by some kind of repression or even self-abuse or repression caused by the reading of obnoxious literature by the very young. There has been a bad blood system set up and the thoughts have become things that have dwelt there, and later on have attacked a pure mind in a way to cause inco-ordination of the sexual functions to grow. Often, therefore, marriage will help to allay. The best thing to do in a case like that is to find as far back as possible the history. If I give you impressions you can make deductions from the history, and you say this happened and that happened. They may say, "No it did not," but if you have the impression from me stick to it, because for the moment they have forgotten it, but I shall not be wrong. The subconscious mind, which I can read, has not forgotten it, and you can work it into a state of subjection.

The best way to treat anyone suffering from epilepsy is to get them into a darkened room and get them to speak, and to look at the root problem and lift it, and destroy it. You do not need to do it by any method but by your own. Speak to them quietly, sympathetically, in a darkened interior, and I will give you the impression quickly; then hit upon it and explain it. That will do more good than anything else, for half maniacs are attacked by these things and by drink very often. I tell you that 90 per cent. of the cases of extreme drunkenness are often caused by a sex urge, or



a sex restlessness. The patient has not got sufficient strength, in his normal mind, to give way to these sex restlessnesses and so he takes something that raises his blood pressure, and for a moment dulls the better part of the brain. You must get at the impulse that causes him to drink, that it is an inherent desire to do things of a sexual nature under the impulse of drink, and that he cannot do those things in his normal mind. We do not realise that the influence has been caused by the drink, but what we should know is that the impulse was there, and that that impulse urged the drink.

In the case of sleepy sickness, of which many Doctors will say, "Nonsense, it is not allied to epilepsy or anything of a sexual nature." It is, and you will find it occurring in a highly sensitive, often in a religious person, often in a very subdued nature. Often it is the reflex of a germ, but where you do not get the germ attacking, and there seems to be no apparent cause, remember there is a sluggishness, and heaviness due to dwelling upon some emotional or otherwise root impulse of the life. I tell

*Value of  
digitalin and  
adrenalin for  
sleepy  
sickness*

you, you can cure many cases of sleepy sickness by something that will touch the heart. The two medicines are digitalin and adrenalin, either of those will cure your patient suffering from sleepy sickness in its very early stage. It will cause fresh blood to be pumped, clear out the residue, and set the whole machinery in motion. After all, the sex urge is the fundamental root of the whole cosmos—to create—but we are denying it. Therefore, if the economic condition causes us to deny the root force within us, the remedy there is that you must attack that, merely by putting into the young man's head or the young woman's head the idea of something that they can transmute it into. That is the cause in your cities of so much loose practice and bad living. They are pent up and have no way of expressing themselves.

*Q.* Do you mean you can divert this urge into more wholesome channels?

A. You can divert it. The sex urge is there but your great poet, your great painter, your great inventor or great writer, whatever he may be, is playing upon his sex urge. He is transmuting, he is using it. If, therefore, you can get your restless boy to take great interest in something that will expend his material force, if you can get your girl at the age of adolescence and feeling the need coming to her, to use her force in some other way, in music, in art—

*Sex urge* she can do it even if she has never had the  
*can be* training, because she has that much to tran-  
*diverted* mute—if you can get her to express it in  
 something else, you are taking hold of forces  
 which, if you allow to stand still, will over-

flow and overpower her. That is why there is marriage so young in the East. I do not regard, as many of my people do even now, that woman was created for that reason alone, but I do realise that adolescence is reached earlier in our country, and that the woman is therefore ripe to reproduce and that then the whole course of her life is changed.

Q. You do not agree with the Hindoo marrying children of ten or twelve years of age?

A. No, no. I think that is a great tragedy, a terrible tragedy to see a mere child taken—the most awful cases of exhaustion and malpractice with children who are not fitted in any way to bear, and also that their children are brought forth in filth and sickness, and with so much pain. They have taken hold of religion, made the outward and visible form of man the God which the womenfolk worship. There is the root of the trouble. Whilst we realise that the creative force within us is part of the living God, it is not the whole; they make it the whole, and they make it their God.

Q. That was not so in your days in Persia; there was a higher standard?

A. A greater and higher standard, where the woman was protected and looked upon as a thing of great beauty, a rose to give man an inspiration, and to help him in his creative forces.

Next time I will take the diseases from which your Western civilisation suffers, one by one, and I will put a finger on the basic foundation of those diseases. More I cannot say at the moment. God's blessing be with you. I thank you. It has been a great pleasure again to be with you, and a greater pleasure again to reflect a little of my knowledge, and not only to you, but to all others. God's blessing upon your heads. God's majesty and glory upon your hearts, and His everlasting love in your life, so that on your way you go protected. Just as the great palm tree raises his great strength to the sun, so shall you raise your body in glory to the great Law and Life Giver. It is well with thee, my brothers. It is well.

### THIRD ADDRESS

Nasal trouble—Anæmia and Tuberculosis dealt with—  
Letters in my pocket read by Abduhl—Skin irritation  
—Case of blindness treated—What Intuition is—The  
ideals of Great Eastern civilisations—Cancer and  
Tubercle—how produced—Efficacy of drinking water  
—The danger of Bromide—Gall-stones and Bright's  
Disease—Pre-Natal influences—Potency of Thought—  
What Psychic Healers should do.

ABDUHL LATIF : Ah, my friends ! Well, well, it is good to see you again, and to see that your enthusiasm keeps you still coming to your old friend. Now, before I begin to talk to you to-day—for I find that once I have speech with you it is very difficult for me to break away—will you ask of me what it is that you want to know ?

*Q.* First of all, Abduhl, about the nasal trouble. You advised dropping paraffin oil through the nostrils. Do you recollect that case—a young girl ?

*A.* The prepared paraffin ; the medicinal ?

*Q.* Yes. How much, and how often should it be done ?

*A.* Oh, it should be done in the morning and it should be done at the night. And it should not be too much, because too much will defeat the ends, and cause a clogging. There should be no more than three drops into each nostril, and it should be taken out—if not ejected, swallowed, so that it may relieve all this congestion, and at the same time give that peace and ease to that part of the mucus membrane.

*Q.* I do not know whether you are connected in this case. I have received a letter this morning from West Kirby, from a lady who has read that book "Healing through Spiritual Agency," and she is writing on behalf of her

husband, who is lying seriously ill after an operation. Have you linked up? We do not know the people.

A. Tom—Thomas—Thompson.

(I had to turn up the letter to see the name myself!)

Q. Thompson—right. You have read it?

A. I have read it, yes. Abdominal operation, was it, in this case?

Q. She says he lies seriously ill after an operation last year, but not its nature.

A. It was abdominal, and in some way connected with *this* part of the anatomy (pressing the stomach). *Case of anæmia* Anæmia is very strongly marked there. The desire to live is good, but the blood flow is weak. The operation has removed the effect, but not the cause, and that whether we like it or not unless we can get some blood working completely there may be a further operation, which might have serious results. The bowels are weak, and there is a tumourous condition there, and I feel that there is also a family hereditary history. The great factor that I have to deal with there is the making of new blood flow. The condition has reigned probably over three years, and it is almost a case of pernicious lack of blood flow. I can only do that by very slow means, but I will do the best I can. It is far better that we do away with the knife, and I will try to avoid this.

In one matter I myself appeared to one of your sensitives a week or two ago, and in the case of her own child was able to resort to a means of cure for tubercular trouble; and it is this. There are great healing properties in the liver—I mean the extract of the liver of the animal—your German scientist is now very busy working upon these things, if you will yourself procure—as did the sensitive to whom I spoke those words on behalf of her child—from your apothecary, your doctor, that liver extract, and recommend a course of that, it will do much to help the purifying of the blood.

Q. There is a matter I would like your advise upon.

I get an intense irritation at nights, for an hour or so. Do you know what I refer to?

A. Yes, that is an over-sensitive condition with you, and it is purely a nervous condition, too.  
*Skin irritation* There are many people who suffer in this way. You find it very often with the strong-minded, vigorous, enthusiastic person who is living very much on the nervous system, as you are yourself. The moment you retire to your rest, or retire away from the mundane things of life, this irritation starts.

Q. It does. Yet there is no outward sign of trouble.

A. And of course, it causes you a great deal of trouble and distress. Sometimes it is bad. Then it is alleviated for a little while. And you think you are rid of it and then it comes back again according to the condition of the body.

Q. That is precisely its course.

A. It is a purely hyper-sensitive nerve condition and no application externally would help that at all. To begin with, it is all of the blood and centering upon that region of the body which is very sensitive; it attacks the sensitive part of the body. Massage should give the blood centres a more full flow in the abdominal portion of the body and the suggestion against it, and the continual demand that this shall be removed will help. Internal application is not useful, it would not reach it.

Q. I saw the blind man on Wednesday—he is better.

A. He is infinitely better. He has opened a door.

Q. His wife was there. She listened.

A. It is very, very good for that soul, it is very good for her. She needs no humouring at all, that soul; she needs to know herself and to be herself. That is difficult with her. I wish you would watch her unconscious movements. We all have our intuition, and very few realise what intuition is. We have never been able to come to that unconscious feeling that we have at the meeting or greeting of some people, an intense liking or disliking. The intuition is really an expression of all our senses. The

*What*

*intuition is*

senses are reaching out all around us trying to get into contact with good matter or bad matter. Before they have registered it on the conscious mind they have registered it unconsciously, and given it back. We cannot produce any more intuition, but the intuition is the conglomerated evidence of the five senses which has been unconsciously registered, and then registered back to the conscious, and in your treatment of your patients or friends remember that the very action of a man bespeaketh his character. The man who may by even some movement of the fingers betray a restlessness, the man who avoweth overmuch, and many movements bit by bit. You do not have to ask; you look at the movements and find a whole life history.

Now I would continue my Address, and if any remark of mine should need help, please have no hesitation to ask on any subject. Last time I think that I showed you the two most important factors in the whole structure of mankind was the will to know himself, to live with himself and to be himself. Your medical fraternity will speak much, but they know so little of our own component parts. Believe Abduhl. You will hear that we have lungs by which we breathe and they are inflated and keep us alive. It is no part of my work to enter into anatomical theses with you, but it would be much easier for your students to look upon the matter this way—Why do I breathe, and is not the spirit from its very incarceration in my body shaping my body to do its ordinary mechanical functions? \* Therefore my spirit cannot be subservient to my body but can make it according as I ask and demand. My lungs are not that part of me that keeps me alive, but my spirit has a counterpart, for my spirit has created those lungs, the physical attributes by which I may take God's good, pulsating life into my body and throw it out again.

Your body has three vital parts, the great vitalising living part, that is purely soul, and which is the breathing apparatus of the spirit, and then think that the whole

\* This throws light upon the so-called automatic processes going on in the body. There is an intelligent force operating.

is enclosed by a machine apparatus, which has its physical counterpart of the soul, and that even as your earth breathes in the winds, and even as your sea breathes in the pulsating of the tides, so it is necessary for your soul's health to have these mechanically-laid lungs by which you breathe in exactly the same motion as doth the

*The Soul is* wind move the trees, and the tides move the  
*the greater* ocean. If, therefore, we can realise that our  
*factor* soul is the greater factor, and that our soul  
 is preserving the spirit and that therefore, the

breathing, living ego is that which matters, and that that is responsible to the body, and is making the body healthy, you are making your students understand a little of the principle of life. They must realise that not any oxygen breathed through the lungs alone is the real force. The vital force is the soul. The body is the outward and mechanical appliance, but the soul can make a weak body strong. Hence, I am here to make you cure these ills. You know that the old Greek standards—and so much of your knowledge is set upon the old Greek standards, which were, after all, handed down from the great Persian civilisations, the great Eastern civilisations—their great Godliness, their great standards and their great idealism, were force and vitality, and I think they were nearer worshipping the true God than any other religionists since their day.

I want you to build all your ideals, even as did the great warriors of old, having only the highest ideals, upon beauty, love and truth, and I also want you throughout everything I am saying to emphasise this. The great sages of Greece said, "Man, know thyself," and the man who obeys that mandate and knows himself is the man who is doing his duty and making life a success. It is to know thyself that I would ask thee to help me in this work. When I speak of cleanliness I do not only speak of the parts that show but how much more necessary it is to keep the parts that are covered and hidden away clean. If this internal cleanliness can only be persevered with in the way I spoke of last time, we have a clear eye, we are sweet smelling as



the myrtle, and in every way we obey the laws laid down for us for our ablutions, and for the care of our body, and incidentally the care of our souls, which the old sages and scribes knew in their wisdom were so necessary for the health and morality of mankind.

Until your medical fraternity will individually look upon the feeding stuffs, the proteins taken by their patients, and understand the chemical action of that food upon the intestines of the patient, they will not be able to understand how cancer can be produced. In the very early stages cancer should be absolutely taken out of the system, and all tubercular conditions, and all chest, heart, diaphragm, and liver ailments, and kidney ailments, and all those that are akin, tumourous and all those conditions which are in their way related to these bigger things, such as the cancerous and tubercular conditions of the body, these can in the first instance be got at by watching the dietary process of the patient and understanding the chemical action produced by acid. The man or woman who has got a clean, healthy, normal working intestinal structure cannot have any of these conditions. You will say, "Yes, Abduhl Latif, but why does not Nature warn us of these things?" and I say, "I tell you that Nature has a thousand warnings she is continually giving to you, but you have so long lost sight of these, and you refuse to take her word." How many of us ever trace to the stomach the effects of the bad or the smelling breath? If that is noticeable in your patients you must be perfectly sure that the canals of the stomach, the passes and the colon need not only emptying, but drastic emptying.

It is no good to tell your patients to purge this poor distended and greatly weakened stomach. That is no good. The simplest and most effective way in the world is to wash the stomach. We can only do this, not by pouring into this poor inoffensive part of the body much of that purge, but the clear, cold, living stream of water should be taken through the bowel, and also drunk. We do not drink

nearly sufficient. We drink many noxious things which are not of use to us, and we leave alone the simplest and greatest medicine that is given to us, that is water.

*Q.* What of this cleansing by water taken through the mouth. Would you suggest half-a-pint or a pint in the morning?

*A.* In the case of the man who suffers very much through bad digestion or bad stomach disorders, I would not. The stomach in his case, it is obvious, is not so strong, and I would therefore suggest that he should give to it no kind of shock in its early stages after the rest. To the man who can drink cold water without ill effects a pint and a half in the morning would be very good, and if he cannot take it cold, why not allow him to take it a little tepid? The whole trouble is that we do not take sufficient water. The average citizen, the average normal living man to-day as you look upon him, without any other fluid that he may introduce into the system and which has not the same washing effect—he needs at the very, very least three pints per day of clear running water. How many of the people we know who are suffering will resort to such a very humble remedy? But three pints of water, apart from anything else, would give good health, elasticity, and keep away the noxious conditions from which we suffer to-day. If, therefore, we add a little of the alkali or albumen that Nature gives to us, are we not helping?

*Three pints of water daily should be drunk*

I would say this, were I in a room of learned medical men, be they of the East or of the West, much of the harm that is done to-day in nervous conditions is done by a doctor who doses the senses with bromide, which rots the walls of the stomach, and causes the digestion to become dull, slow and unprofitable, and the eye to become dull, and the whole system to become weakened. That is the way to kill any good conditions of the nerves, and your medical men should know it. Much of the trouble to-day is caused by the little

knowledge. I am always against the little knowledge. All, or none at all. These purgatives and aperients, in sanitary medicines that are sold in tabloid form, are the curse of civilisation. They are sold as aperitifs for the appetite, and all the time the poor stomach is shouting out : "Leave me alone. Wash me clean."

You say when does the stomach tell you? We take no notice of the flatulent condition which shows that there is a bad gaseous condition in the stomach. We must not eat whilst that is there. We must get rid of it and we must wash away the residue. If we have a sick animal, that animal knows immediately what to do, it takes itself away quite quietly, and it does not eat nor does it drink until the fever or distemper has passed. Man, however, does not do that. He calls to himself a great man, and he pays him his hard-earned money, and asks him what is wrong. This man, instead of leaving Nature to cure, and giving him the simplest things, gives him these noxious mixtures, which may cause a less irritating condition *here*, but set up irritation *there*. The medical fraternity often seeks to cure by breaking down one pain by causing another. How often will you find that whilst they relieve one pain, two weeks or three weeks after you are suffering from something else?

It is not that I find fault with the medical fraternity, but I attack this system, and say let them be honest, let them change their tactics, let them come out as good, honest individuals, as they are, and let them earn their living, as they are entitled to, not by trading on the layman's lack of knowledge. They can do you as much good by not giving you these noxious stuffs, but by simple remedies of this Universe, by something of which they so often know little, and care less.

*Q.* Primarily, these are Addresses on diseases, and at this stage it may not be appropriate, but could you say a word or two for those in normal health; a little wine with meals for instance, is that harmful?

*A.* Not at all, because, after all, the wine is the natural

product of the food that is given you by God, and by its proper preparation it is good for the blood. It aids the digestion. The advice that Abduhl would give you is : moderation in all things, and to the man who came here

*Wine at* and said you must leave your wines, they  
*meals not* are gaseous, you must leave your liquors, they  
*harmful* are not good, I would say you are wrong,

my friend. Humanity has grown up to understand these things, they have had the taste given them for these things, it has come down from the fathers through the children's children. They have become inoculated by them, therefore, they are good for them. The Eskimo feeds on the whale and thinks nothing of it. It has been bred into your race, you have become inoculated, and it ceases to produce ill results unless you take too much.

The great thing I want to say to you is that these bromides and purgatives for the stomach, banish them out of every room that you go to ! If you find your woman suffering from nerves she does not know why, she is hysterical, she is suffering from sexual impressions, she is unhappy, and her doctor may give her bromide. What does he do ? He

*Bromide bad* bromides the stomach to produce a lethargic  
*for hysterical* state of mind, consequently he thinks he has  
*patients* removed the root of the trouble since he has made the blood forces thicken, and lowered the blood-pressure by continual bromide, so

that the nerve forces are no longer responding to the heart motion. Banish these things and allow that soul to speak to you, and to give to you consciously or unconsciously that which is on her mind. And the one who is distressed by all these conditions of the kidneys, of the liver, especially these two things, can be cured by the alkali and albumen, and by the flushing of the colon, and by the continual use of pure, clean, cold water ; and there is nothing better for the clearing away of all conditions such as you call stone, or weakness of the bladder, and the spleen.

The natural fruit juices that you have got, such as your lemon, orange, these things, natural fruit juices taken with the water and the uncooked vegetables, I guarantee will cure all these conditions if you diet your patient every time. The lettuce, the onion, the greatest thing we have got, the great killer of germs, the great killer of bacteria, and also the one which removes acidity, and pips in things that are called tomatoes, all that leaves residue. The onion will remove that. The use of salads, please ; and the juices that we throw away of our vegetables are often of the greatest assistance in the world to the health. You English people boil your vegetables and throw away the juice. If you drank the juice and threw the vegetables away then you would do some good.

*Q.* We have some people here who are vegetarians and do not touch meat.

*A.* The Laws of God have been broken for thousands of years, and certain races have become carnivorous, therefore, the stomach has been used to them. It is bad for your fanatic to get up and say : " Banish the meat now." He, by doing so, may benefit his children and their children's children if they follow in his footsteps, but by overthrowing the habit which has taken humanity thousands of years to build up it will not do him good. Though meat juices are very good to keep the blood strong, because you have been brought up to it, yet the over-use of them will cause the

*Red meats* blood-flow to become sluggish. Therefore,  
*bad for blood* all people suffering from blood-pressure, the  
*pressure* head and the heart, should eat no red meats  
*troubles* whatsoever, and the same law for people  
suffering from the low pressure. The whole

congested condition lies there within the stomach. Much of the hereditary ailments we suffer from we have got because in the pre-natal state we have been badly nurtured by somebody who had not got the knowledge of these things at hand. I would take every woman about to give birth to a child and I would lay down for her simple laws. Behold ! the whole future of the human race would be changed.

Contortions, and bad-feeding effects are equally bad for the pre-natal child, but people forget that.

There is the way to cure, and I guarantee in the case of consumptive conditions which may arise in *Consumption* the lungs, and which may occur in cases of *can be cured* heredity, give me that child at an early stage, give me the right feeding conditions, and the right breathing conditions, and that can be got over. All these tubercular conditions, all these malignancies of man, are due to the misapplication of food, and the little care that is given to the stomach.

*Q.* Those two disorders that you refer to, cancer and consumption, probably account for more deaths than all the other disorders to which we are liable.

*A.* I speak of them because they strike the West, just as cholera strikes the East, and, after all, just as cholera and all these fevers, only come in the first instance from insanitary conditions and from bad water, so do your conditions, which are just as rife in their way, and as malignant, come from food, and until your medical fraternity set themselves out to watch that, and see that cancer is often fed, and spread, and strengthened by the use of certain foods which the poor soul is unconsciously taking, and while they further the development of cancer through the use of wrong food, they will get nowhere. So we may be unconsciously causing our own death, by feeding the tumourous conditions, because it is a tumourous condition in the beginning, and then the congealed bad blood flows through the system, and instead of having a clear, flowing stream left, we are feeding the tumour by that which is poisoning the blood.

The repression of things, due to our conventions, the thinking of impurities, conscious or unconscious, which we do suffer from, are the cause of many of the sexual weaknesses which very often lead men and women to madness, to depression, and to suicide. My friends, I want you to specialise in those conditions with me, and after I have finished this thesis I want to talk to you quite

seriously and quite frankly on following a line that has not been laid down by any psycho-analyst or any psycho-therapeutic physician yet. I want you not to base everything on sex, which is entirely wrong, but also base things on our primitive ancestry, and on the root principle of fear, and many of the things that are hereditary. In that way we may be able to save a great many people suffering from obsessions, insanity, all kinds of sexual repression, in fact we can get at many declines, and many really baffling illnesses from that condition, because through this repression the blood is coloured.

*Thoughts are things.* That is what you *Thoughts are* must realise—the potency of thought. It is *Tangible* not enough for any patient of yours—let me emphasise this—to say: “I will be cured”; he must first lay himself open to the fact that he is ill, and he must put himself in tune with the Infinite, because he is a part of that spark of the Infinite which is everywhere, and because of that he can be cured. The man who gets up to give a speech and says: I have to give a speech, I hope I shall not be nervous” is doing himself a great deal more harm than good. The man who says: “I am going a train journey. I will not be ill” is immediately allowing the germ of the whole thing to come in. And let me tell you, please, when working with me—I wish you to understand that I am a *living, breathing, reality*—we do not want these people to suggest this at all, unless they are going to do it our way. We do not want a man to stand up and say: “I will be better, because of such and such thing.” Many of your great psycho-therapeutic healers work that way. I have got tired of hearing people suggest that.

The best way to give your suggestion at all times is this.

*Value of suggestion* After the laying on of hands, will you get your patient to relax, and will you darken, subdue the lights, and will you ask him not to speak to you, not to talk, and will you tell him to go and sleep, if he so will. And then will you please quietly, inaudibly, address the part that matters, the sub-

conscious mind ; talk to the subconscious mind ; impress on the subconscious mind its illness, and how it can cure itself of the distempers and disaffections. Do that, and you will be surprised at the result.

After the laying on of hands do not take any notice of the man saying : " Yes, I will be better when you are gone." We take no chance ; we have tried it. These people say : " I was better yesterday ; I am worse to-day." They are really setting up fear for us. After you have released all the ducts, after you have laid on hands, and by your touch I shall have been personally there, then, with you, I give quiescence ; let him sleep if he will, but do not let him take any interest consciously in us. Then you will tell that mind if it is ill, it is no longer necessary for it to be ill. That mind is going to cure all the repressions, and complexities, and difficulties, and it is from that moment in tune with the Infinite. The trouble with all your psychic healers to-day is this. They have the doctors on your side, they have the helpers on our side, but alas, they have not the way to go to work, and they do a great deal of exerting of their own personality, and too little of the helpers—they never approach the real cause of the trouble, the subconscious mind. I guarantee that by post-hypnotic suggestion—you and I can cure every complaint by which we are afflicted.

*Q.* That is a strong statement Abduhl.

*A.* By post-hypnotic suggestion, I repeat, it is possible.

*Q.* Will you follow that out, please ? After I have talked to the outside man—

*A.* (interrupting) : After you have humoured the outside man, after you have listened to all his woes, get him to talk and watch what he does. I will give you an example. A lady comes to you and she says : " My husband is away. I love him. He is good." Watch that lady. Ask her when the husband returns. Perhaps she has not met that husband. She unconsciously may do actions such as *that* (here Abduhl took the wedding ring off and replaced it, in a nervous way). That is the unconscious desire to

*Actions  
reveal our  
nature*



be rid of something that binds her, her avowal of her love, the truth telling the lie to the unconscious. You live in the house for one week, and see that everything she does, and says, is a lie. Watch people. Watch their fingers, how they move, how they look at you, how they speak. Then talk to the subconscious mind. Lay on hands; give him of your magnetism; impregnate him with yourself; and talk to the part that is, talk to the man who will live when that mechanical body is empty. Destroy the man who is left, and he will still go on existing. Put that soul, which is hostile perhaps, in unison with the Infinite, and I assure you you are healing.

We often frighten our children, our friends, by saying: "that is right, that is wrong," and they fear the consequence. We have set up by this mechanical contrivance such a state of fear, hereditary and otherwise, that we have corroded the clear soul, but if we lull our patient and say he is to sleep, sleep, and then sit down at the bedside of the patient and speak soul to soul: "You have been ill, but now sleep, be free and rest" we shall do great good. There is the secret for the physician who would practise healing, and not until your physician realises that all his knowledge from books can be thrust aside, and that healing is in the area round *here* shall we be rid of these noxious diseases which we call by high-flown names, but which we do not understand.

Take no heed of the body! Get in contact with the soul, and I assure you we are going to produce in weeks—not in months, not in years—healthy, clean, understanding individuals. That I am certain about. I take no account of the body. It is for the soul to keep it as a temple. We owe it cleanliness, we owe it breath, good use, but do we give it to it? No. We pay away our money and what do we so often get in return? Poisons, poisons, poisons.

*The sub-  
conscious  
mind*

All nervous disorder can be reached through the subconscious. If a man tells you that he has suffered with headache all his life or any of those disorders of the head, of the mind, of the brain, you

will get him to speak. I want you to understand I am putting another great force in your hand and it is only because of your honesty that I do so.\* Get that mind smoothed and calmed as much as possible, and remember this, that although the conscious mind forgets, the *soul's mind never forgets*, and if you lull that mind into a state of passivity you will get him to talk. He may wander on. Sooner or later his soul will tell you why he is suffering.

The man who is under the effect of an anæsthetic may talk a great deal. We take no notice of it. In that state of complete restfulness you will often get the mind to wander back quite placidly. Then, if by that process you have not found what is wrong, simply tell the sub-conscious mind: "I know that some time, be it man, woman or child, you have had a shock, it may be in infancy when you were not able to record that shock," but understand that you are at one with it, and we can overthrow all repressions, all forced stimulus, all these supernormal enthusiasms. I guarantee, instead of filling the asylums, if doctors would so work, they would empty them, because very often much of the condition and contortion and distortion of our mind is caused by repression, or through some modesty or something we have not spoken about. Work that way, and you will work wonders while I am with you.†

In these days of knowledge your young men, your young women, do not dare know themselves, or understand themselves, and when you are called in for these nervous disorders, and these neurotic headache troubles—all these things have their root force, and you can relieve them by not saying one word. In the case where the conventions have to be observed you can speak with the conscious mind, but do your work by *transference of thought* so you do not give

\*A malignant mind may enforce ills upon another, hence Abduhl's caution.

†"In alleviating nervous disorders we must take into account not only suggestive therapeutics, but attempt to understand how appeals to the spiritual instinct have curative value."—Dr. Chas. S. Thompson at the Institute of Hygiene, October 18th, 1928.

offence to the mind that may be set within itself. I give to you frankness for frankness, but I also give tact for tact. I assure you that is why your Church bases so much on the Confessional, for the simple reason that if a man has something on his mind it makes him ill, sick, lowers his vitality, slackens his mental hold, sends the blood wrong, causes mental disorders, but if he can share it with somebody does he not feel better? He has got some repression off his mind, but often it is not as much as is necessary. But if you can sub-consciously get at that mind you can often trace things in that way, you can trace them through sexual emotion, misunderstanding of the relationship between the sexes, or perhaps some shock, defined or undefined. That is all to do with the mental disorders to which we can give no name. You find in the case of the young man or young woman suffering in a lackadaisical way, they are not able to take interest in things, or sports, or the natural interests of a healthy life. You see them dull of eye, weak of limb, probably there is sex emotion; and you can give them sparkling courage. You need not say a word to them, but you can suggest it to the sub-conscious mind, and they may never know you have suggested it, that the repression shall be got over and that they shall put themselves in tune with the Infinite, and that these habits, or whatever they may be shall stop.

The potency of thought is not fully realised. The Great Creator before the moment he postulated this earth first thought about it. Your great architect before he begins on any building or does any measurement thinks about it first. Your mathematician can reduce the whole Universe to figures. If that is so and all your great Universe, your great buildings, everything you have has a mathematical beginning, how much more so has the thought to do good, which is white magic?

*Potency of Thought*  
Q. As distinct from black?

A. Utterly opposed. Do you not think that your priests and scribes of the olden days knew this and they

gave up their minds to cogitation and study, to realise that the strength was in them, and that they could give absolution and help not by that which they did, but by that which they gave—faith.

Nineteen hundred years ago, your Christ, what did He do? By faith, by wonders, and by thought that the Father, the Infinite God, was at Oneness with you. He did not cure by anything He possessed—He had nothing in His Hands—He gave you a simple faith, He gave it to you by suggestion—through the touch of His garment. He did not give it in that which He did, but He gave people faith whilst they were ill to believe, and He put them in touch with God the Father. He did not say: “I only am the Son of God,” He meant that: “I am the Son of God as much as *you*, and *you* are the Sons of God.” If only we

*Occultism  
the foundation  
of the Church*

would realise His teaching; if only we would realise that all that is laughed at and despised in the name of occultism was the foundation upon which the Church set up her teachings, that these things that I tell you to-day in the name of the Infinite God are those which all religions have understood, and on which they have based all their moral laws and codes, how strong we would be. But whilst we go along asking for health and turning it down, and asking for help from our Churches when they have lost the will to give it, think that you are at one with the Universe and that the Universe is helping you to realise that not the body, but the soul, is predominating, and that it is an insult to the Universe to be ill.

I take a case. Asthma. Purely nervous, psychologically produced; produced in the first instance, *Asthma* how? By wrong feeding. How does Abduhl prove that? We see a man or woman suffering from obesity. There is no need for so much superfluous flesh. Wrong feeding. Wrong proteids in the beginning. The digestion ruined, the glandular processes not working, the blood ducts not working, consequently fatty condition going along the solar plexus. There is a general thickening.

What happens ? The whole sensory condition of the blood is naturally thrown out of order. It affects the breathing very badly, it becomes clogged, and perhaps the breathing is through the mouth. There is not sufficient air reaching the lungs ; the lungs, the bronchi, the nasal ducts become congested, and none of these things are fed by clean, fresh air, for the simple reason that all the capillaries and all these little vessels that carry the blood and strength to the body are all clogged together because of obesity, and obesity may not be because of over-feeding but of something that is producing the fat-forming condition in the body. I guarantee to say to you that anybody suffering from these bronchial conditions, asthmatical conditions, obesity, enlargement of the heart, extension of the diaphragm, filling of the solar plexus, fatty conditions of any part of the body—we can cure every one of them by watching the dietary process, by feeding on the fruit and vegetable juices, by clear cold water, by correct breathing and then by talking to the subconscious mind.

When I have finished this thesis I want to further instruct you in this art of healing through the soul. It is through the soul that we can reach the whole structure of mankind. Realise when you go to see somebody who is ill or who has some bad nervous disorder, it may be produced by sexual emotion which may be suppressed or diverted. When you see the body noticeably change, realise that through the soul we can cure that of which your doctors are not cognisant to-day. Anything which is productive of hydrocarbon would be entirely wrong for such patients. I would say that clear cold water, taking fruit juices, lemons or oranges, and leaving all hydrocarbon out of the food would within three weeks make a considerable difference. The fat will have nothing to keep it distended, the breath will become better and, because there is not so much to carry, the whole organism will begin to readjust itself bit by bit by just the clear washing away of all these bad chemical disorders, And through that the breathing, the muscular condition

*Healing  
through the  
Soul*

becomes atrophied and the whole cellular process thickens ; the ducts and glandular conditions cannot work and everything you take in intensifies the trouble in the stomach until the condition becomes chronic, which only years of treatment can cure.

The problem in the psychological aspect is that of knowing that certain things will produce asthma, that it has produced asthma ; because to-day I have asthma may I not to-morrow ? In every case asthma pragmatises congestion of the liver, congestion or trouble of the kidneys. All these things which are causing much trouble to humanity to-day begin there. Starve your patient. Give the stomach a rest.

I have spoken on occasions strongly. But then you must realise that I feel strongly, and that I understand that that which was sought for fitness by the ancients was health and simplicity of life, and through the noxious remedies which we are persisting in to-day we are not finding either simplicity or health. Both are the keys to the Infinite, both are essential. It is because I want to see us giving some help to humanity that I say this to you. Infinitely small is the ripple that we cause on the sea of life, yet who knows ? —that ripple continues to go out and some day it reaches the bank, from small beginning to greater endings. I thank you. It has been a great joy to speak with you. I shall look forward to my next interview with you. Meanwhile God's blessing rest with you and may these words that I speak to you, sometimes in haste, be indeed of great help to you.

## FOURTH ADDRESS

Cases of Sleepy Sickness diagnosed—Venereal diseases—Letter from Ontario in my pocket read by Abduhl—another from Cheshire—How massage should be given—Sir Arthur Keith's views, and Abduhl's comments—Rheumatoid Arthritis, its remedy—How to deal with difficult children—Self-repression and its result—The function of darkness—"There is nothing we cannot cure"—Power of Thought supreme.

ABDUHL LATIF : My good friends. I hope that I find you well, Now, if you will ask me a question I shall be glad, because once I start to speak it is well that I should continue.

*Q.* There is a young fellow I know who has a relative in a London hospital. I submitted this to you mentally some time ago. It looks like a case of Sleepy Sickness. I am told they are injecting mercury.

*A.* Mercury is not good for Sleepy Sickness. It needs the same injections as one would give to the tired heart. It depends how are the nerve centres in connection with sleepy sickness. I have contracted with him. He is in a state of comatosity.

*Q.* The doctors certainly take a very serious view of it?

*A.* I am very, very much against the use of mercury. Mercury to the ancient peoples was known as a great easer, for the time being, but mercury has an accumulative property, and anything introduced into the system which has mercury will set up later on a counter-irritant, and mercury is exceedingly bad, not to say dangerous, in the end. Whilst it may procure superficial relief, at the same time it is introducing something into an already sluggish blood supply. If I could speak to that medical man I would ask him : "Why do you put two dams in a river when one would be sufficient?" The great

*Mercury bad  
for Sleepy  
Sickness*

necessity there is to get the blood active, responsive, resilient if you will, so that it may clear away the germ that is in the blood, and in that case it is only good medicines that will give to the heart the more action that is good.

In all cases of encephalitis lethargica, as this case undoubtedly is, digitalin and adrenalin are effective, and if the nerves are in the condition, as many of them are, of restlessness and delirium, they should be given in the early days ; but I would forbid any medical man to give mercury, so strongly do I feel about the use of it. The system cannot throw it out, and so much harm has been done. And in the case of any man suffering from venereal disease—and I want to say to you that many of the cases of hereditary blindness and deafness, of ulcers that are active or inactive, of the bad hearing, many, many troubles that attack the body to-day, are hereditary syphilitic—it is a great disgrace that any medical man, knowing what he does of the powers of mercury, should dare to inject mercury into the system of a man who is suffering from anything that is established through venereal disease, however slight. It is perfectly obvious to me that anything that produces thicker blood and low blood pressure must have a stultifying effect upon the heart, and upon the whole blood system, and set up slow poisoning. There is my great difficulty in dealing, in suggestion or in thought, with a man who is in direct opposition to myself.

In all cases of venereal conditions that may come under your notice where there is a discharge of the kidneys, of the eyes in the case of children, or bad eyes, enteo-optoses where you find it attacking somebody in the youthful stage, or skin tumours, or skin corrosions, or any marked oedema trouble, I would say to you that there may very often have been a syphilitic history—all these things are the things that I want to give you the original and visible markings of.

*Q.* I have had a letter from Ontario, in Canada, which refers to dropsical trouble and anæmia. Have you linked up at all ? It is a long way from here.

*A.* Yes. I have read the letter. It is so obvious to



me. That is a gentleman? (Note how easily Abduhl forms connection ; I had not said what sex.)

*Q.* Yes.

*A.* I sense a very wrong dietary condition. There certainly is, as suggested, a dropsical condition, but that is a family condition. It has not gone to such limits that we cannot cure it, and here again the use of meats of a heavy nature must be abandoned. Use only of the preparation of liver in the food as a great corrective stimuli, and many of the foods that he has taken for the anæmia have not been at all good. It would be better—but I do not know, knowing the dogmatic type of man (!) whether we could ask him—to cut all meats out, and use much more acid and fruit juices—because he has rather a peculiar dislike of these things. I would prescribe for him a diet of much fruit, and—apparently he cannot easily get this—much of the fresh water fish, and also remark to him that his diet has been an improper one as he has taken away all the natural acids and fruits. The teeth are not at all good. (This, from a letter written 3,000 miles away !) His is a case of misapplication of all that he eats, but if we could have something belonging to him, through which we could send him suggestion, I feel we would very quickly put him upon his feet.

*Q.* Do you mean something he has worn ?

*A.* If you would suggest that. And we would then talk as though you had the soul of the man. I do not bother about the body ; the body of man means so little, but get at the soul of the man, and you can give him as much absent treatment as possible, and I feel there we might get that man sound in six months, as your Indians say.\*

*Q.* A lady at Rock Ferry, writes that her hand is bound ; she thinks there is poison in the blood.

*A.* Is there not trouble with the shoulder, and is there anything in her family at all that speaks of rheumatoid arthritis ?

\*Abduhl refers to some N.A. Indian Spirits helping with their power at our sittings.

*Q.* She does not say so. (I only had the letter to go upon.)

*A.* I feel that there is in her family history a strong tendency not only to rheumatism but also to rheumatoid arthritis. The semi-paralysis. The dietary condition is wrong. Absolutely forbid anything that will produce acidity in the food. There is only one cure for anything connected with rheumatoid arthritis. Your hospitals may break it down—I think that is the correct term? Your doctors may give to you exercises. They may even, in extreme cases, break the offending joint and reset it, but all that is of no avail; the strict way is to try and eradicate that which wrongful conditions and hereditary instincts have set up, eliminating, as much as possible, all things that may produce acidity in the blood, all things like wines, vinegar, all fruits. Therefore, for clean health, an extremely light diet, taken with great regularity, and I think that she will begin to feel better. No external treatment there would help; except a little massage.

*Q.* What about citrate of potash?

*A.* There is nothing like it. It comes from Nature and that helps more than anything to eradicate the acid. There is an overdose of acid which has centralised itself in the weakest portion of the body, which is the shoulder, the elbows—they are very stiff—and the hands, and if that is let to go it will become active rheumatoid arthritis.\* It is the wines and the vinegar and the pickled things, which are caused by certain processes of steaming, heating or fermentation. That is why so many of the people suffer so much with their digestion, owing to your bread. That is why I am always a little careful with wines, though not so much with spirits, because many of the wines, unless they are well and carefully looked after, have been badly fermented, and much of the real acidity is still left. I always say, a little of everything well produced.

*Q.* I do not know whether it will come under the

\* I learnt subsequently this was so, although the letter only mentioned the hand.

category to-day, but it is interesting because Sir Arthur Keith, one of our great scientists, has made a statement; he says every fact known to science shows that the spirit goes out like the flame of a candle, and that there is no Hereafter. Sir John Bland Sutton, and other famous doctors, agree with him. What comment can you make on that? We know this is absurd, for we are speaking with one who passed over 750 years ago, and still lives.

A. They say that the soul of a man is like the flame of a candle and they would say that the soul of the flame, the fire, is produced by the coal, that the coal was produced through hundreds of centuries of earth production, and produced from the life of the tree; and they would talk of the nature of the flame, and the moment that the flame goes out the ash remains, and they would liken man's soul to this. In fact they will tell you, as many doctors would come here perhaps, and say to me—*Abduhl on Sir Arthur Keith* Latif: "It may or may not be so, but we give you credence. If we, for instance, take the brain of this sensitive that I now hold, there is no longer life, where has it gone?" And I say: "Yes, there is certainly no power within that cranium that I can take out and show to you that there is life." But there is, after all, too much spoken of in connection with the flame of the candle.

Man produces the flame of the candle, the light, the coal, and we know by what process he lights his fire. But can your great kings of science or your great rulers of knowledge tell me why it is that the light can be produced, and from whence, to light that coal, to give the tree life to become coal, to give that coal life by which it will become ignited by something with which it is in sympathy, and what it is in all the elements by which you can strike your tinder and get sympathetic light and action from the tree and substances that these things have become? \* What is the life within these things? Where are we getting it

\* "Natural Science tells us how things happen, but cannot say why they happen."—Dr. Barnes at the Church Congress at Cheltenham.

from? Are we not relative with that? What is it that produces understanding? You can take away the brain—and I want to illustrate this to you—there are many cases in your asylums to-day where part of the brain is active and the health goes on, but the moment that the whole brain becomes inactive yet there is thinking; the conscious, the known, when that becomes inactive you will yet see that the subconscious is still able to keep something alert and alive. Will you also tell me why it is when the brain has ceased to act there is still pulsation in the heart?

The fact that they look for life in the brain is not right. Life is not in the brain. Life permeates or moves the brain as it moves and permeates the whole system. It is a great glow, if you like. It is a great flame which man cannot produce by the sympathetic action of two foreign bodies but which is produced by the great Creative Force, and no allegorical understanding can be given by any scientist or medical man, however great, until he can go forward and say to his student, : “That and that is what electricity or life is; this is how it is produced, and this is the relation of this sympathetic body to your life.” No man is able to answer

this question. And until your great scientist  
*What science cannot tell* can tell me what, in the first instance, and why it should be, that produces life in the tree, in the wood, in the coal—it is no good that he come and talk to me of matter; I ask him what is matter? No scientist can tell me what matter is, and why it should be. What scientist can tell me how we breathe, or why? They speak to me of the lungs, of the heart, of the brain. I tell them that that is not the inward, that is the outward and visible counterpart, and that the soul is the living man, and that the soul has within it the spirit of the Divine God, and it is because we have that within us, a ray, or a drop like that of the ocean, it is because it is there in the soul, which is enclosed again for its own protection by the body, it is because it is in sympathy with every element of Nature, it is because it *is* life, and because life is God, that man has the creative force to be able to under-

stand. And because he has the element of the creative force in him: that if he puts two sensitive substances together he may produce flame, or if he does that, or that, with the elements of flame he may produce light or heat, he is producing it but he is no nearer to getting close to the event of why that light goes out.

And does the light go out? The light has been absorbed, to be used by something else. And the ash that it leaves behind it, does it die, does it disintegrate? No, it gives life. What is life? Can any scientist come to me and say what is life, what is death, what is the origin of mankind? When you have found these things and given me a suitable answer we will talk about it, but not when they talk about life as a puff of wind that comes in and goes out. That need not shake the heart of man. Believe me, my friends—and I thank the Good God for it—there is a method no scientist can detect, call it egoism, call it the survival of the fittest, call it the predominance of the will, call it individuality, call it just as you will, the man who goes out of the door and says there is no God is not being true, for he is saying in his heart: “What am I? Where am I?” The one thing you cannot take away from man, no matter what name you call it by, is an innate understanding—not through fear, not through the herding instinct, not through anything that civilisation has given us, but something that is stronger than any prehistoric motive, stronger than anything that science will give you—the knowledge that life *is* (said with great emphasis) and that this is not the end of all.

*This life not  
the end of all*

Because man is essentially God, he is part of the Divine Life. They will tell you—but I will talk to you later of this—that at some time or other my ancestor stepped out of the mud and became man. I am going to ask you, at what stage did man realise that, and I am going to show you that man at the very beginning of things was creative.

There is no other animal, no other being in the whole of the earth known to science that has the creative intelli-

gence of man. The first thing a child will do if you give him two pieces of wood is to try to put them together and to make something. Your animal has no creative intelligence, or force, until man makes it for him. Where did man get that creative force ; where did that come in ? At what moment did he become superior ? He did not become superior ; he has always been God in the making. He has had different ways, different outlets, different outlooks. All knowledge is relative. There is one thing science cannot take away, for which you ought to thank God, and that is that from the early days if the mother who took you on her knee, or the nurse, gave you something, you tried to make something. You broke it, but you broke it for a purpose. There is a purpose in the whole of mankind. Though he may call it whatever name he like, though he may say that I, Abduhl Latif, am wrong, yet he goes away and says : " Who knows ?—I live because I am I."

Science has no answer to that. Science you say can tell me that life is like the flame of a candle ; but why ? Can science take hold of any atom and give it life and make it live ? Until science can do that science can stand aside. They can take life away, but they cannot produce it. To-day in your history you are always being faced by this idea of men who commit murder, and we talk of what shall we do with our criminal, and your scientific and just man gets up in the street and your mighty places, and talks of those old Mosaic Laws and says : " An eye for an eye and a tooth for a tooth." He says, because you have taken life you shall surely die. Who is he to interfere, and say man shall die ? Who are we to say a man shall take that life ? Verily I am of the East, and in my day perhaps I believed that all things were because they were. I am no longer of that belief. Man holds his Universe in the hollow of his hand. Life is yours, life is given to you and how you shall live is for you to decide. Heredity, environment, suggestion, are the things that may determine your life. There may be

complexes in your life that no man knows. My friends, what are you doing? You sentence a man that he shall die. Are you giving him any right to respect God, Humanity or Justice? It may be good for the populace to take the life of the man who has taken life, but two wrongs cannot make one right. You cannot give life by taking life, neither can you give back consolation to the one who has lost his life by taking the other's. You are setting up, in the mind of that man that is left, horror.

Your Western minds before now have often said the awful thing is to be left alone with oneself, and for the man who is sentenced to die to be alone with himself, to be told that God has ordained he shall die—it is not wise. We should not do that. There is a law, and though we should punish, we should be merciful, we should understand that we have the right to live the limit of our lives. And if we send that man out into the darkness to what are we sending him? We are sending him to moroseness, to sullenness, to degradation, to crime, crime of the soul. And we ourselves are being retarded, inasmuch as we have caused his soul to go out into utter darkness. The sooner we realise that it is a disease to be treated under the microscope by a doctor or scientist, the better. He has every right to get busy and say what is the cruel disease that is eating out the heart of an unhappy soul, and causing it to take life, and if your scientist will get down to facts and try to cure these things it will be far better than to try and shatter something that is unshatterable. Your savage will shed blood. He will do things to please his God. Is he any worse than you who do something to placate your God? Do you think that any Church, any Scribe, any environment, can hold that something which is in your heart when you are faced with fear and when you cry? With fear sometimes strong men cry: "Oh! God, help me." You say: "Why?" You say it is heredity, the herding instinct. It is nothing of the kind. It is man's knowledge that he is part of the Supreme Living God. Enough—Your question please.

*Q.* I had a letter the other day from one who is suffering from rheumatoid arthritis.

*A.* You know what to do there—the laying on of hands and suggestion all the time, that each *Rheumatoid* time she shall move it more and more. Now *Arthritis* you have got in medical parlance the cause, you break down one irritant by creating another. The movement, upward, upward, is bound to be painful, but the stiffness that it produces takes away the mind from the disease, so that by causing one pain which is only the sympathetic pain, self-pity, you are taking the positive mind off the real pain. Work upon the shoulder and arm, give strength and magnetic healing through the hand, and let us induce her (again he knew the sex without hint from me!) to raise that shoulder as much as possible and by much comfort, much massage, we will ease that. But again and again I assure you that you should watch her dietary condition. Insist that the limb is brought up; even though it pains. I never mind setting up another pain with anybody if it is going to take the mind off the original or deeper-seated one. That is often done in the case of blistering, and even in the case of anæsthetics that take a pain away only to produce it in another way. The one is to get at the cause of the other. The more movement the better. Most people tell you that in rheumatoid arthritis to be so careful. Oh, certainly, but manipulation as much movement as possible, breaking down force all the time.

*Q.* That one who has broken the ligaments of the knee—how is it getting on?

*A.* Better, of course. Be careful of the water conditions, the spongy affection, and always apply, in the case of that setting up, something tight, a bandage, and if possible something very, very warm, of an absorbent nature.

*Q.* Mustard plaster?

*A.* Yes, that will absorb moisture. In his case it is inflammation. But be very careful that he does not set it out or stand upon it. He is addicted to saying: “It is better; we will leave it.”



*Q.* He ought to have had his bandage on when he went to play tennis.

*A.* Yes. He will say : " That is strange. More trouble." He will soon get used to it, and in his case it is necessary to absorb all that hardness and inflammation.

Now for any case that you are coming in contact with of deterred growth or brain power, in a child say, or any of those manifestations which doctors and the auto-suggestors will turn away and say : " I have nothing to work on."

*Deterred  
growth of  
children*

What foolishness ! You have a whole world of unexplored territory. There is nothing so easy to work on as the mind of a child. You can all the time give it suggestion, and fill it with sweet blooms so that that child, however ill, backward, stupid, or tired, can grow up as God's good citizen. You have a garden untilled in which you can do your work for the manifestation of God, and you can work there because all the other corrosions have not dug themselves in, therefore, you have nothing to throw out. You have no waste matter and you can work on a child and make it a sweet, healthy child, by the clear beautiful suggestion ; whilst you are sitting down you can send the suggestion to the soul at all moments—you need not set aside certain moments—and you will be surprised at the result. If the child has not the natural aptitude for sports do not force it. It is like the man on holiday. He lies by the seashore. He is entirely different from the man who was in your busy town shop. The soul understands that the body can relax. He says : " Soul, shall I lie in the sun or shall I bathe ? " If it gives him the better pleasure to lie in the sun than to bathe, it is the better for him. If there is no readiness for games, do not induce it.

There is a dual nature in many children, and you have to get the best side of the nature and make that predominate. You can induce that all the time, and the child will not be the wiser. Lean always to the best side. It is only soul laziness. The soul in its passage into this life has not learned all its lessons sufficiently, and here you

have a lazy soul, throwing out the things which it does not want to do, taking the things that it thinks are good for it, and those things, if taken in excess, will be rods for the back. Teach the child not to throw away the rods, but show the valuelessness of the rods. It is not wise to take away the bottle of spirit from a man because he has a great liking for it, and tell him it will kill him. It probably will kill him if you take it suddenly away. Tell him you know of something that will do him more good.

I am a great believer in always offering an alternative. I have, it seems, in our talk to-day, spoken rather at random, yet one subject is always relevant to another, and to-day let me speak to you, since we are on the thought, with regard to children.

I want you to understand that there is a great, a fine, and a noble work, to be done to-day with children who very often—through wrongful entry into the world at birth, or, as now with your people in the West you call it, civilisation and culture. You have taken away by civilisation, by food, and by all things that you call super-culture, the reserve strength from the women of your nation, so that they are now no longer able, as in the past, to bear you children without great pain and without some loss of life. I speak to you to-day of a branch of work that Abduhl Latif sees is very necessary. In his wanderings, not only in your country, but in every country in the world that is tainted to-day by the breath of your super-civilisation, he is seeing children whose brain power is developing badly, whose moral and mental tendencies are badly developed, whose characteristics are weak. Some of them have been hurt mentally and physically at birth—by the use of, I think you call them instruments of birth, and many of these children have—you see them in your streets—malformations, some bad formations of the head. Many of our imbecile children to-day are really suffering from the affection of a bad birth condition.

Anything and everything in the case of a birth, any structure put out, or pressure on the brain, glands, or ducts,

may, without our knowing it, or even through a doctor's little knowledge of what has happened, or perhaps the child has grown up to six or seven, and no care has been taken, yet through some little accident or mistake, there may be pressure somewhere that is retarding the growth of the child. In all cases of bad mental or physical growth the auto-suggestion and laying on of hands can do great good.

*A fine field in children for suggestion* There is no field in which I know so much can be done as with the child, taken from infancy to adolescence. It is after the period of adolescence that ideas have become inverted and minds have been formed, and poisoned I am sorry to say, by the knowledge that has been misused and abused, and we ourselves are the real factors, and the ones who need much flagellation of thought, because of the abortive ideas which we permit to be sown in the minds of our young. But even where we have been careful in what we have produced—I speak now not so much mentally as physically—in the case of all backward children, where the brain power may be lacking, or where there may be any illness or accident, or any case of paralysis, curvature of the spine, or tubercular condition, retarding the growth of the children, there is nothing so helpful as to take these children in hand, and regularly instruct the soul on how to produce the body. This is no fictitious statement. The soul does cause the body to grow. That is surely shown to you, inasmuch as you take a pugnacious child, and you suddenly find that it has an instinct for, say, music. Bring out that instinct for music. Give the child full play along the temperamental line, or along the line of artistry, and you will see the pugnacious side of the child's character change.

It is a great sin—and it really is to me a sin, since all sin is ignorance—when I see children taken from hospital to hospital, perhaps operated on, and maltreated for something that is not understood at all, when really a good health suggestioner, using the power within him, and the power of those here behind him, can give the soul the impetus to go forward and bloom in the child's body. Therefore,

never hesitate for one moment to treat the babe in arms, because the younger the soul is the more possible it is for you to instruct that soul, since you have no corrosive effects to get over.

Now, you know, it is going to be very, very difficult to be yourself, and there are many people who will come into this room and say : " Abduhl Latif, if you tell a man to be his natural self you are going to increase much perverseness of character, and to give rise to all kinds of trouble in this world." But I assure you that being yourself, and knowing yourself, do not produce any of those conditions, but will undermine them. The man who has all these complexities of soul, this restlessness of soul, and who does not understand them, and cannot speak of them, and the child who has wild, vain imaginings and cannot speak of them, and thinks it is the wrong thing to do to take them out, is the one who potentially is laying up for himself criminal habiliments of the body. Take these complexities out, realise that they are there, understand and know them, talk of them, and you are going to banish them.

*Complexities of soul must be brought into the open*

You cannot hatch anything in running water, and you cannot breed disease in a quick running pool. It is in stagnation, it is in darkness. Even your materialisation cannot be produced in bright sunlight. If you get down to the soul and the first ego, life, in its first moment, is produced in the darkness of the mother's womb. Remember, everything, in its early stages, is produced in the dark, and from that all the inhibitions, and all the complexes, and all the characteristics, bad or so-called good, all the self-righteousness I would destroy ; all the self-pitying attitudes I would destroy. The man who said : " Know thyself, and be thyself " was a wise sage, because it is in the darkness of your mind that all impurities are produced. The moment one ray of health, one ray of knowledge, reaches that pool, that slimy pool immediately has health brought into it, and the darkness gives place to light. Every life, however small, every

thought is produced in darkness ; therefore bring them out into the light. It does not matter who your friend is. He may be the greatest thief, the greatest vagabond, but potentially he is God, and I defy anyone to say that if at some moment of his life that man had understood himself, and these things that raged and tore at the soul, there would have been any thief. He would have understood himself, and we would have no trouble in this world. So to the man who comes to me and says ; “ Abduhl, when you say : ‘ Make your babe know himself, let us have truth for truth’s sake,’ you are preaching a wrong gospel.” I say : “ You are wrong. The man who dares to know himself is the man who is going to be a clean soul.”

In all that you do and say in your healing aim at the truth. Let us get rid for all time of the pollution of mind. It is not there—it is that which we have conceived as pollution. Oh ! my friend, if you follow in the footsteps of Abduhl Latif you may walk alone, but you are going to be a leader among men.

I know how these people work, how they pander, how they only speak half truths. If you are going *What pioneers must be* to do anything right in this world you must be a pioneer, and the pioneer must take the whole trouble upon his shoulder, and he must know truth ; he must live truth ; he must be truth. Therefore, before you begin to heal, heal thyself. Never mind what you are. Live as you are. I assure you, if you see a diamond ring on the hand of another man it is far better that you set out for yourself to earn a diamond ring than to set up for yourself envy, hatred, and malice. I do not preach you a gospel take all you want, but take the best means of getting what you want by the right way. I want each man to have his own physiological and his own psychological understanding of things. I want man to attain, through your help, happiness, and he can only attain this if he understands truth ; but whilst he will not speak truth, and whilst he will pity himself, you are not to help. Get that which is in your mind, if you believe it to be right,

and I assure you—though it may seem a difficult gospel—the world will take you at your own valuation, and at the standards that you lay down. No man will respect you if you do not know to-day what you will be like to-morrow. If you go about and wring your hands and say : “ Behold ! I am a weary man. Woe is me ! ” then they will stone you.

Be truthful, be of necessity strong, and you will teach others to be strong. It may seem here that I labour my point, but I cannot labour it emphatically enough if I can only show you how to give health to mankind. People go to their medical man with all kinds of things ; they often do not go because they are ill, they go for self-pity. But tell them the truth, tell them you can give them the means to help themselves. They may not like you. To them it may seem silly ; your name may never be broadcasted in great letters of fire, but never mind, if you have thrown one little stone of usefulness into the Pond of Life you do not know where the ripples caused by that stone will stop.

So through the mind talk to the soul in every possible way. You are a worthy fellow, you are joyous ; you can help. If you have troubles to-day, leave them on this side of the door before you enter the man’s house. Do not go in morose—we take gloom with us thus—leave it outside. Never mind what the other man may think, it is what *you* think that he has got to *be* to-morrow, and that is the way to help. I defy anyone to say it is not so. Behind it all I am giving you wisdom, and I am giving you law.

Remember that what is good for you, brother, may not be good for the other man. Do not, therefore, sit in judgment and say : “ Because I do this, you may.” Each soul is in this human structure, and each human structure is different physically or anatomically. You have got to get intuition from me, to see that man’s point of view and to help him. And what are we going to do ? We are going to teach him how to be healthy and clean-minded. We are going to take away all the scornful, idiotic laws of Church and State, we are going to banish them from his mind and we are going to ask him, not to be only a lawful

citizen of a king or country but, before he begins to be that, be a lawful citizen of God Who made him. In all these things you are going to help me by the laying on of hands and by the power and suggestion and the knowledge that I am working through you. Not that I, Abduhl Latif, do this, but that you do this because you have faith that Abduhl Latif is brother to you ; because he lived, because he has had a human existence and he knows, and greater than ever because we who are in different strata of soil, you in your country and I in mine, are both of us working in partnership to give good health to the suffering. That is our job.

*There is nothing we cannot cure.* I do not say we can cure these things which man has brought upon himself by accident and injury ; we can do much even in that case to allay his pain by the power of suggestion and thought ; but there is no nerve disease, there is no bodily

*“ Nothing we cannot cure ”* disease, no hereditary disease, no constructional disease, no disease from birth, no retrogression that we cannot cure either through the laws of right living or psychological suggestion. It is because we are going to understand that we are at oneness with the Creative Force and that which is God is in every man and that that spark, however feeble it may be, is the spark which needs just the right kind of sympathy and help to cause it to sparkle even through all the dross that man in his ignorance has laid upon it. Do not let us cant of crimes, do not let us be hypocrites, do not let us talk of Church and State, and of their laws. Let us talk of the duty which we owe to ourselves as clean, healthy citizens of a life to come. Let us regard ourselves as temporals of the mighty life force, sympathising with man and realising that each man, whoever he may be, has something to give to his fellow men. You and I are not going to work with medicine only on the outward and visible substance which is corroding the body and hurting the soul, but we are going to teach men to breathe freely, to eat cleanly, to be true to himself, and that by the power of suggestion which is from me to you, and through you

working in God, we are getting in contact with brother and sister, soul to soul.

I will tell you how much of the aspects of the body, how much of the heart condition, how much of the disease is due to the kidney. Many of the bodily diseases are in the first instance attributable, and many of the conditions of the head and brain—I mean the physical conditions—to food, and the first thing to do when you find pain and anxiety caused by this is to get down to the root form, and find out what was the original cause, and then begin by the force of your impression to get down to the dietary process and to the stomach, which is the principal organism, and to see that all these forces and cells are working in proper order.

I want to show you how behind all these physical disabilities there is the power of thought. I have touched very little to-day upon the power of thought in the case of the paralysed. I want to show you the power of thought upon all cases of asthma, and it has its reflections from the brain into the body; how it will turn the blood corpuscles, thicken them, and how the whole source of the blood supply can be thickened, and I will in my next thesis leave the stomach organism alone. I have shown you how in every case of bodily trouble we can relieve or get down to the effect by taking out the acid, by taking away the heavy and stodgy food and giving the health-giving food, and later I will give you the right amount of meat food, fish food, vegetables, fruit juices and so on for each condition, so that we can give people who are suffering some idea of that which is necessary to keep them in health. What I just want to do in my next thesis is to show how much harm is caused by the thickening of the blood by the action of anger, by the action of emotion, and I want to show you how strongly do the brain and nervous forces play upon the blood action.

If you come and sit in a room you know there may be a forced draught or something of that nature, but because all the emotion is working at great pressure you may go away feeling that you have got no harm, but without



that emotion, behold! you find you have a cold. It is possible for you, in a great burst of emotion, to walk about in an almost nude condition and not receive any hurt. I want to explain to you how the nerve forces and sentimental forces interfere with the blood action. I want to show you how lust and anger and all these emotions from which we suffer, and which are the great root principle of sex understanding, their life, their affinity, and their sympathetic actions, affect the whole blood stream, and how it is possible by the power of thought to eliminate this corrosion, and how it is possible to overcome all these things which we know to be soul destructors in ourselves.

Then, when I have finished that thesis, I want to speak to you of something which has been treated, I think, very much by your German scientists but very little by your English scientists, and that is the real need of psychological understanding of the force of heredity in the growing child, causing inhibitions, and complexes, and to show how it is possible to combat those complexes known to science and let us have some light thrown upon them. I want some truth and decency brought into the mind of man so that he will say: "That is my case." I want you to understand with all these things which we call disease, and which are caused by the growth of emotion, and by brooding upon them, how, bit by bit, we get rid of these things which make the soul distrustful. He is afraid to speak of them, afraid of being a pariah and outcast.

I have spoken to you at some length; it is not always easy for me to keep within limits. I again thank you for the courtesy that you have extended to me, and I hope that all that I have told you may not only be of use to you but may have a hearing in the minds of many who think, and who reason, and who will say to themselves: "This is true." Not in science, not in Church, not in State, not by Priestcraft or any other craft that we know, not by magic do we find God and health, but by right living, right doing,

right thinking, and we can only do that by realisation of ourselves, by being ourselves, by living and knowing ourselves and doing justice to God within us. As I propound my theories to you, you will see that if we have faith to believe it is possible that many of the things that are miraculous to-day need not be miraculous in our eyes. "Oh ! thou of little faith." It was true when that Great White Light came into your world ; it is truer still to-day. Man throws away the truth because it is not dressed in gold and great flashing stones, and he takes unto himself the dross, not realising that within himself there is kinship, that he is the Emperor, and that this body is the Throne and that he can make his life or mar his life, and that he and nobody else is answerable to Him that is God.

## FIFTH ADDRESS

Uvani, the Medium's Guide, addresses the sitters—Rheumatic trouble diagnosed—Defective eyesight—No luck, fate or destiny in Natural and Psychic Laws—Insanity and its proper treatment—Obsession by ideas and entities—Spiritual not spirit intercourse desirable—The Church's necessity to-day—Christ's Knowledge of Egyptian and Persian Laws—"God never inflicts"—Airplane disaster referred to.

UVANI: It is Uvani. I give you greeting, friends. Peace be upon you, and in your life, and on *Uvani takes* your work, and in your household. I have *charge* not come to stay, but I have been asked by the good Abduhl Latif—may his name be praised!—to say this to you. He is giving to you his own particular points of view as they are understood and known in that great School of what is now termed Occult Thought, in the great Persian civilisation of many centuries—(a pause).

*Q.* Seven hundred years ago?

UVANI. Yes, but he is not only giving to you the knowledge of several hundred years ago; he is trying to bring the old Persian security of knowledge which you call occultism, up-to-date, and present it to you as it has been presented to you by others of later years. He wishes to tell you also—that in all that is known to-day of what the Christian and others refer to as occultism, the real and inner meaning of occultism as studied by every *What* school of Israel and Egypt and Chaldea *occultism is* and Babylon was, when stripped of its signs and symbols, no more than a great faith, a great security, a great knowledge that one was in touch not only with teachers who had lived and gone, but in contact

with those people who were in direct touch with the great Infinite Force. If you will only understand that it is not occultism, but a security of knowledge that your oneness with God is the thing by which you can rule the world for its especial good, you will then realise why he comes.

Then he says to you, coupled with his knowledge, that for much of the suggestion and knowledge that is in your hands to-day, he has been gratified to have had word speech with—now I want to be careful of these names, because it is for this purpose alone he asked me to come—with Professor Mesmer and Professor Hell. He is not propounding to you any of the doctrine of Mesmerism and Hell, but the truth which they found, but did not understand. He has also had word of speech with Professor Le—help me, please—Professor Lebor, or Dr. Lebor, and also with a man whom he calls Bird, or Braid is it?

SIR A. C. DOYLE. Yes. Braid is the name.

UVANI. He asks this gentleman (*i.e.*, Sir A. C. D.) who has knowledge of the French; you are conversant with the work of Mesmer and Lebor; you will bear me out that on these are founded much European knowledge to-day. He has word of speech with these people, one each of your own country, French and German, therefore Western people, and that which he is giving you to-day is just that security which those people found through their own psychic power, and which to-day they are agreed in is *the* power, but you can only find it, not without but within, and you can find it by putting yourself in absolute touch with the Infinite, which is God. He has asked me to say that to you, and to say that it is not he alone who is working in this way, but he makes mention of these honoured names.

Q. We gather that it is not only the knowledge he had in our twelfth century, it is the knowledge which he has obtained subsequently.

UVANI. Knowledge which he has obtained. He has spoken—(a pause).

Q. With these three Professors?

UVANI. Yes, and they have agreed that the old occultism,

as it was called, which was really the power behind countries and civilisations rather than kingly power, that that knowledge is the knowledge he is giving you to-day in this form. Thank you! If you will permit me, I will take myself away.

A. (After a pause) then manifested: Well, well! We meet again, and because I have not yet received sufficient power over this vehicle of thought (*i.e.*, the Medium), I have asked our worthy friend, Uvani, to mention to you that I have not taken upon myself to give you a dead and gone knowledge, but one brought to-day by men whose names you are conversant with. So indeed think not that you are dabbling with something that is not a reality, but that you are dealing with the great power which has been kept in front of nations by those ones who have stepped out, and had the knowledge to speak. I am pleased to find with us a new friend, one indeed who, it is not unknown to Abduhl, has done much to keep the light of spirituality—not spirit intercourse, but spiritual intercourse—before the tired mind of a weary generation.

SIR ARTHUR CONAN DOYLE. Thank you, Abduhl.

A. To you greeting, greeting. And now, it is well, you will ask of me what help I can give to you, and then I will continue my talk.

Q. In submitting these cases—they are really very necessary, because we want to find the root of the trouble—

A. I hope that so far I have been of some assistance.

Q. You have, undoubtedly. I was about to say that if this interferes with your Addresses I will obtain further sittings so that it will not disturb—

A. (Interrupting.) That indeed is not at all necessary. I assure you it is all part of the work, and means no difficulty at all to me.

Q. I have received a letter from a Rev. gentleman. I do not know him. He writes a very pathetic letter. He has been in misery and pain night and day with pretty well all the organs of the body upset. Have you been in contact with him?

A. I have known of his work, but I cannot say that I have actually contacted with him. Do you mean that the whole nervous organism of the body is upset?

Q. Everything dislocated, he says.

A. (After a slight pause). Yes, I see \*—there is the feeling of a physical disorganisation at the back of all this. You are dealing with a man who spares himself very little. A great enthusiast, and a man who has for many years given of his very best, who overworks the mind and the brain, and is leaving very, very little for the ordinary observances of his material life. There *Overstrained mind and body* is a nervous disability which is shown not only in the written word, but in the spoken word, and in the word by which he maintains himself in front of the multitude—I feel that there is a physical dislocation, and for some time trouble with the digestion—not, perhaps, lately, because it has become chronic—but he has at an earlier period suffered from what you will call to-day a gastric trouble. Has he had what you call colitis to-day in your language? I have a doctor here (*i.e.*, in the spheres) who often gives to me explanation, and he says there has been a suggestion of it. I would feel very strongly that there is great necessity for sparing himself, because he suffers again with the little blood pressure. I do not say that this man does not understand how to live righteously, but he knows not how to live practically and righteously, and there is great necessity again to take all the abdominal condition of the body, and give him a great deal of help in the dietary condition.

Q. What do you suggest in diet?

A. There is a great deal of acidity in the body, and there are occasions when he may not have acute rheumatism, but when the muscular conditions have been held up by this acidity. He has been rather a strong man, a hearty man, perhaps, and therefore it is very wise and good that he should be taught not to cut down food, but any food

\*In the short space of some two or three minutes Abduhl had established a link with the patient and examined him!

taken after sundown with him—the organism of the stomach is not strong—has slow digestion which causes acidity during sleep. He must regulate his food in such a way that he must only have the one—how you say?—sustaining meal per day, and that must be done in the middle of the day. He must only eat of those things which produce for him energy. I have not yet laid down for you a curriculum of food, but you know my objections to all these things that cause so much obesity, and so much acidity. I think the laying on of hands, the magnetism, the massaging this part of the body (indicating the abdomen), is essentially necessary for him. You see he has led a sedentary life in his earlier days, and many of the muscles do become so inactive in the stomach for need of work, and they cause an obese condition in this belt of the body, which is often throwing the whole of the organism out of place. He needs a little practicality and commonsense in the way of food, and we will have him very well.

*Q.* I had a letter from a nurse at St. Bartholomew's Hospital. I went to see her, and mentally asked your assistance. Did you get contact? It is about a very curious case at another hospital; it has been puzzling the doctors and they can give him no relief. A fungoid growth on the face.

*Ulcerous  
condition*

*A.* There has always been a noticeable—not active—but an inactive ulcerous condition there. Very often if any irritation is set up you get a rodent ulcerous condition. That may be inactive for some considerable time, but it may be a poisonous condition in the finger only, or it may be some foreign substance which you touch, and you set up the pernicious activity.

*Q.* The doctors fear “arterio sclerosis,” the nurse writes, and the glands of the neck are involved.

*A.* That has been so for some time. There has been, through one of these ulcerous conditions, some poison induced, and it has given activity to the whole thing. That man is suffering very, very much from lack of nutrition. What is the gland? (to Sir A. C. D.)—Ah, yes, the

thyroid gland. There is a great activity of that, and a deal of impurity of the blood. His history would show a cancerous condition which has come to the outside ; before it had an internal working, now it is working externally ! You know, often we live with something and it is only when we get a blow, a shock, that it produces the effect which we have lived with for years. This man has been living with something of this nature for years. I will see to it.

*Q.* That clergyman who wrote, despite his own trouble, has submitted the case of a peasant, a workman, near him, who is aged 27. His sight and hearing are affected. Did you get the link there ?

*A.* Yes. In his case the one has relation to the other. You are dealing there with a man of poor understanding, but at the same time a very weak imagination, and if the hearing had been taken in time it might have been helped.

*Defective hearing* The hearing has always been becoming impaired, over a period of years, and as I trace the hearing I feel that it was due to some kind of fever which in his earlier days gave to him intense cold, a catarrhal condition, which had become chronic, and which had been overlooked. Syringing of the ears must be undertaken ; it would induce, bit by bit, over a slow process, great help. You know how much deafness is caused by the neglect of this catarrhal condition, and you often find in a hot or fevered condition, or cold, the ears are temporarily impaired. This man, during the war, has had some kind of activity which has gone to the one eye. I feel so much more hope of his hearing than I do of the sight, yet I see no reason to think that the sight of both eyes shall be impaired, since the one eye was always a little weak and the other was comparatively strong. While the sight of one eye has been interfered with by external matter, the sight of the other eye could be kept with him for a long time ; but you are dealing with a man who is a great pessimist, and a man who is living in the midst of people who the moment they see



something happening take him to their arms and say :  
 " Poor man, he is of a truth ill ! " And I do not think  
 he has been dealing with a very sympathetic  
*Pessimism* medical man. With all due respect to this  
*jeopardises* medical profession, there are so many of  
*recovery* them that I would like to speak with so  
 strongly that which I know to be the truth.

*Q.* What would you suggest syringing the ears with ?

*A.* I suggest that you had better use—and I think that  
 your friend here would bear me out in the case of the ears—  
 the peroxide—what is the English word for it ?

*Q.* Peroxide of hydrogen ?

*A.* That is a splendid cleanser, and also helps to allay,  
 and as it clears it sets or hardens the parts which have  
 become sensitive through this corrosion.

*Q.* About that case at Winchester ?

*A.* It will be wise to see him again. You must not  
 forget he has got a power coming in there in his wife that is  
 not altogether the power that uplifts.

*Q.* She heard of some other person—I have forgotten  
 his name, but someone told her that he was able to—

*A.* (interrupting.) My friend, that is so often the case  
 when you try to help a man to help himself. What you  
 will have to realise is that you cannot give him the power  
 nor can I, but I can teach you to teach him to allow the soul  
 that is part of the Spark of God to shine. Yet so simple is  
 it that they set no store by it. Now, is there any other case  
 that you wish me to look into to-day ?

*Q.* There is one, but I am afraid I have not got the link  
 there. I attended at the house of a man whose wife was  
 ill in bed. I could not see her and I could not see the  
 husband. He has written me a letter. I often find you  
 read these letters before I bring them to you. You may  
 have read this one ?

*A.* If you give me the location I may be able to tell  
 you.

*Q.* This is from Harlesden, north-west of London. It  
 is a little house. I called there some six months ago.

A. Oh ! I know now. She had some very bad blood condition.

Q. Yes, it is true.

A. Oh, yes ; I remember. Inability to be able to act or help herself—a very weak soul. It was a very bad case of acute anæmia, and I do feel—much as I would like to say she has been made better—that only by direct means could we help her, by helping her to get a fresh outlook on life, a new background. There is no vitality, nothing to fight with. There has been certainly an improvement, but an improvement such as I could have made more potent if I had been once in contact with her.

Q. You mean that if I could actually see her.

A. It would make the link broader in this life—and if you give the thought that I, Abduhl, can help, then you have sown for me a seed ; it is for me to make that seed grow strong, but if I have not the ground it is very difficult ; you are working from afar.

Now I wish you will give to me a little knowledge. How many more talks I have with you ?

Q. Seven or eight.

A. I have much to say to you. Last time I spoke to you of many of the things that are caused by oppression, depression, and repression, and I have also said to you that all these conditions—I say it to you even of the heart, of the blood, of the stomach, all the abdominal conditions, all the liver, all the kidney conditions—we first get right by finding out what our patient is doing with his body. We find out how all this population, with whom we realise civilisation dwells, are so grossly and unjustly abusing themselves, and having tried to put all these things in order, we then try to get at the mind.

*No luck, fate or destiny* I have not spoken to you yet so strongly as I wish on the effect of the mind having once become coloured through disease, through fear, through repression—how that mind reacts on the body. In the whole of the natural laws, and in all

psychic or soul laws there is no luck, there is no fate, there is no destiny. There is cause and effect. You are ill because you have done something to deserve it here or in your progress to Earth. A man is weak of mind because he has been living with some diseased thought, or he has been living with a malformation in his mind.

The eating wrongly produces the acidity in his blood, the acidity in his blood is causing heaviness, lack of strength, of encouragement of the corpuscles to work, of all the sensory glands, of all the little fibres to be carried along, and you have here the whole system, arterial and psychic out of place.

There is a subject I want to speak to you about very strongly and very pointedly. In all the countries of the world to-day it is a subject that is not taken enough notice of, and it is the case of putting poor helpless souls, who for the time being are not in direct reasoning power, and shutting them or isolating them away. Truth to tell, the system has improved in all countries of later years. It is not so long since you took your person suffering from the mind and tied him up or put him away as one did the leper. I want to tell you that we need, not from our medical profession, not from psychologists, but from the thinking man and woman, a greater understanding of this phase which attacks the soul.

Insanity is a destroyer of the psychic force. You have got to think of your body, and you have got to think of the soul building up within and around itself a protective force, a protective garden, if you like, which is the entry between the soul and the body—call it the psychic aura, call it force. The mind is for ever playing upon that force. It is so difficult to be able to say where insanity begins and where it leaves off. Potentially man will tell you we are all insane, there is so little difference between that which is called sane and that which is not sane, but much of this insanity can be overcome.

The psychic body is destroyed. It may be destroyed by

perversion which can be got at at an early date. It may be perversion of the senses, it may be some perversion which is brought again through the senses, and eaten material. It may be just through either soul excesses or excesses of the body to which the poor ignorant soul gives way. But insanity begins through excesses and repression, and if only we can feel, where this hypersensitiveness or this much abused word hysteria is known and understood, if only we can then get our patient, and if instead of incarcerating him away from the general world we could take him and with sympathy and with honesty try to get hold of that which was the root cause of this trouble, and rebuild this psychic body, and give to that poor deluded soul a new force, which could be done, we would be doing a great thing for humanity.

Many people may say : " Oh ! but that is a case that is beyond my conception," and I want to say to you that there is nothing so close to your conception, nothing where you can help more than you can in the case of somebody who is suffering from the delusions, or from the tearing away of that psychic structure.

In many cases our subjects are weak souls. You know my contention—this is not the first time—and when I speak of a weak soul I am speaking of a soul who has not learned his lesson on the way here, and who does not understand all that he should about that new garden in which he finds himself. It may be he is easily led, it may be through something in childhood, through some undue excitement, something which he has known and has hidden from the whole world. If you plant a weed and do not pull it up it may grow stronger than the flowers—and that thought may become a counter-thought to the strength which is in the soul. We call it weakness. I know nothing so splendid as to induce and to invoke the help of the Creative Force. It does not matter to what state that soul has been fretted and torn. We can take hold of it and bit by bit build up that psychic body by the help of the soul, and so long as there is any gleam of reason you should be able to instruct

that poor deluded mind to help you to build up a new structure.

In many cases we talk of the obsessions. Alas ! it is only too true. There are obsessions. Dwelling outside the pale, dwelling in these great states of the mind, induced by the life which they have lead, there are these unsettled discarnate souls waiting to share in all those pleasures that were once theirs, and

*Obsessions  
by ideas and  
entities*

I assure you when you open the door to those things which we call wickedness and vice, there are those here who are willing to help you. The road to destruction is an easy one, but the great thing is that on that road to destruction there are signposts all the way, and there is no case of obsession, there is no case of destruction or would-be destruction that you cannot take hold of in any stage, and although it may be a long process you can bring back to that soul the knowledge how to save himself.

There are many people working to-day who are trying to help along the lines of suggestion, and I feel that these are the cases perhaps which they will pass by. All these things you have got to realise have got to be found by you, by us, by thought, by suggestion. You must understand and know the motive of the disease from which this man is suffering. You can, by sympathy and by producing that calm air, that sleepy state which some people call hypnotism but which is not, which is the laying aside of the conscious mind for a moment, talk to that subconscious force, and you can by reasoning with it, get these thoughts that have been tearing away at it to disappear. Once bring them into the light of day and they have lost their potency, and poison. Deal with them ; let every son of God realise there is no evil but in the heart of man—ignorance, ignorance of the Law of God, ignorance that we have the right to help, that we have the right to live, but to live in all things at peace with God !

How often people say the Ancients had this knowledge ? They had. It has been because there have been men in

other generations and civilisations who have thought fit to cleanse themselves, and to know themselves and to be as God. It is not a vain or idle boast: You are God in the making. Is it so great a thing to ask you to give up just these things that hold you back and make them begone? Is it not the greatest, the most glorious thought in the whole Universe that He, that great Creative Force is going to be better, is going to be cleaner because *you* are thinking cleanly, and you are showing some poor misguided soul how to think cleanly? You can do that. You can ease the distress of mind. You can take away the load on that subconscious mind, by inducing sleep, by saying: "Be patient, do not worry, I am here to help because ill-health is not your portion but has been brought on by not rightly understanding the law. You are suffering, but behold! your sufferings are at an end. Speak to me. I will take away this load from you. Behold! it has gone." You are taking away something that may mean insanity, something that has caused the soul to stand still, wondering why, not being strong enough to understand.

*Cause and effect* I say to you this, that by right thinking, by right living and by understanding that there is no fate, no destiny, no luck, no God sitting in high judgment who says this and this shall be, but because of something that was something shall be. If you can only remember that *the Great Universe was created in the likeness of a great spiritual world*, that we as children should here for a while sojourn, and understand, and take all these things He has given to us in righteousness and justice, and that even though we have taken this two-edged sword to our heart yet it is possible at any moment to pull it out of our heart. To realise that we are in tune with the Infinite, and that there is no illness, and that although it may be a long fight, a strenuous fight, it will be won in the end.

*Q.* Do you draw any distinction between obsession by an idea and obsession by a separate entity?

*A.* We have got to realise that there are obsessions by

ideas and obsessions by entities. Only the learned ones amongst us and some of the psychologists would understand that it is possible for us not only to be obsessed by the things that we have distorted and kept within ourselves, or by the suggestions that have been sown in our minds, but that it is very possible for us to open the doors of evil or ignorance, to those denizens that dwell outside ; that they can, without meaning to do us any harm at all, consort with us in ignorance, and lead us astray, not wilfully, but because they are basking in the sunlight of something which was once their life. It is done. In my day it was understood. In your day men turn it aside. Many would burn you, they would destroy you, yea, they would take away your life that you should say these things.

We have come from spirit and we go to that which is spirit. As the spirit world is around and about us if there is a poor ignorant soul with us seeking oblivion that he cannot find, if he sees something which he loved and longed for in his Earth life, is it not likely that he will join forces with that mind in the pursual of that course ?

I have been enabled through this instrument (*i.e.*, the medium), to get into touch with a woman who was ill of mind. It is one of the cases I can quote to you because I did it. I saw what was wrong. A very beloved sister had, over in another country, taken her life. The *Abduhl cures* depression of that had acted and reacted upon *a case of* this poor sister in the life, and bit by bit the *obsession* unhappiness of that one in the darkness seemed to come to this one until she thought with her, until she lived with her, until she did those things by which this poor soul had taken her life. I was able to instruct this control (*i.e.*, Uvani), what to do. What happened to this poor soul ? She has recovered because we have been able to give to the one who was suffering in the Spheres help, and through that help we have been able to turn this intention of the Earth sister aside.

*Q.* I take it the subconscious mind can operate even if the obsession is an entity ; you can reason with it ?

A. Always. Realise that the subconscious lives and understands and that the great potent thing in the whole life is that you can reason with it ; because there comes even in the depth of a man's disgrace, in the heart of every man, however hard, the moment when he wants to turn aside, and if you have at any moment given to that subconscious mind one hope, one gleam, that gleam is there even though you may turn away from your word and say : " I cannot help him. I have talked ; I have reasoned." Do not forget that the subconscious mind is working against the potent poisons that the conscious has put in for many years, and if that suggestion has been sown with the subconscious, sooner or later it will bear fruit and the treatment will yield to you. It is not good that we devote all our time to spirit intercourse. We want knowledge. Why do you think that so many of these pagan children as you think them, come ? Is it not a question in the mind of all enquirers ? Why is it that not your French, your German, your Englishmen, come and teach ? Why must we have these children of the Indian, of the Peruvian, of the Egyptian, of the Chaldee ? Why must they come from the Spheres to give knowledge ? I will tell you why, and it is good that you should know.

*Christ's  
knowledge of  
ancient laws*

Your own Church is built on the Hebraic occultism. The great Founder of the Christian Church had knowledge not only of the Hebraic laws, but also of the *Egyptian* and of the *Persian where He studied*. He handed those laws and knowledge on when He founded this Christian Church. Because men did not make the effort, they have lost them. The lamp of realization of oneness with God was lighted. Your Church has allowed it to go out. You have built a beautiful Temple, and you have filled it with coldness. In the whole of your Church to-day, wherever it may be, there is no light of spirituality, there is nothing that is God, and we from our Spheres come back because we are children of that knowledge, because our forbears possessed that knowledge,



because we and only we have got, and spread out that which was called occult knowledge, that which was the knowledge of getting in contact with the All High. We realise that behind all that is said and done you must set again that knowledge on high so that no longer will these things be miracles, but they will be things that happen in your midst.

We have come back. It is not good that your race should possess not that knowledge. They have not that spiritual understanding ; they cannot teach you that which they have lost. Only we can give back that which belongs to the children of God, the faith and the right to be well, and the right to believe. That is why the greatest and best of you, are relying to-day on the simple mind of your Arab, on the pure teaching of your Indian, on the subtle mind of your Chinese, on the law of Egypt, on the Assyrian, on the Persian, on the children of Ur, on those who lived with Abraham, giving back to you the knowledge that you have lost, because they retain it alone. That is the reason, and that reason is not given to you, and that knowledge is not given to you, to be held in the room with your beloved only. It is not enough that you know that

*Spirit inter-* you love. It is not enough that you shall  
*course should* speak with those that the world will call your  
*lead to spirit-* beloved dead. It is not enough that you  
*ual intercourse* confine your efforts to spirit intercourse.

It is that you must seek spiritual intercourse, and if you seek it it is yours.

And what is spiritual intercourse ? To save you from all these things that are cropping up around you. To save you from materialism, to keep you strong and steady as a great civilisation, to give to you strength to understand. Let each man realise for himself that there is a Kingdom, and He is coming, and that the Kingdom is the Kingdom of God, and that the better a man is the stronger he is, the more sure he works, and the finer and healthier and saner is the body, the finer and healthier and saner is the mind, and so is the food for the soul, and the soul grows, and as the soul grows so grows God.

I would have you know that many of the states which you as a psychic student may come into contact with are often due to the interlocking of personality. How many times if only somebody amongst us should come forward—not a doctor, he would not understand—but a sympathetic soul, who has some knowledge of these laws, would realise that the poor soul was being pulled this way and that, hither and thither, by personalities here who do not wish harm but who have got themselves mixed up with the powers of darkness and light, and this chaos is produced, depression, melancholia, wrong thinking, repression. People give it many names, but what is it? The power is not there to think rightly.

I am no moralist, but am one who abides by laws. I say to you that laws are good for the whole community, that no man shall disobey the law, that he shall try to live within the law, that is good to the community, but for each soul that law may be different. There is no standardism of law. Each soul shall shine through that mortal coil in which he finds himself. You can take hold of that strength. It is not something that is without him; it is within him. Teach him to act, to be himself, to know himself, and having done that, to guard himself, to guide himself. If only they will go out in God's good air and say: "I am in touch with the Infinite, I have need of that strength, give me the right to live, to think cleanly and to act cleanly. I am Thine, Oh God!" That is prayer. You are doing far more for a man by giving him that sympathy, that right to cleanse himself in that air which is the life of God than you are by giving him medicines.

I may seem a little carried away. I may seem strong on this point, but it is a point I want you to take up. I want you not so much to understand the mind of man, but to help man to understand his own mind, which is more necessary. You are not going to be popular in Abduhl's teaching, but at least you will help. Many people will say to you, but this is not right and that is not right, but remem-

ber to have faith and, with faith, give true honesty of purpose, the right to think well, to sleep well, to live well and truly, and you are giving man back his birthright.

I want to say to you again and again that we must not pass by this insanity and think we cannot help it. We can help it. It may be through sexual repression, it may be through some shock in childhood, it may be even through some shock which the conscious mind cannot realise, but it is there and it should be reached. It may be by some suggestion from you, it may be an impression given by me, but in all these cases of delusions and depressions and melancholia, and all these things which are the beginning of the destroyal of the psychic force, in all these cases of hysteria—which is another form—you have got to be sympathetic, to find the reason, to take that weed out of the garden, and having once removed the weed you have gone far to treat insanity.

In cases of people who have great fear of water, of great fear of height; people who have great fear of enclosed spaces; or of open spaces; or people who have great fear of all those places where they may be closed, but with small apertures. You must get at the reason for all these things,

*The subconscious mind  
the storehouse  
of memory*      air them, dig them out and speak to the subconscious mind; although it is not in the mind of the patient it is stored in that unconscious storehouse of memory, and I assure you by getting at these things, and by giving back the memory of that which has caused the trouble you are going half-way to relieve many of the cases of insanity, or that are becoming insanity.

We teach our young children to think that this is wrong and that that is wrong. We may be laying the foundation stone for something that may cause them much trouble and upheaval in their lives. It may be that all the laws that we lay down and have laid down in the past at one fell swoop are swept away when the child grows up, by the false tenets which we have created. Let us in the name of truth cherish truth; let us in the name of honesty cherish honesty; let

us bring up our young children to realise that God the Infinite is in us, is with us. Let us be noble in our efforts, strong in our desire for truth and honesty, and let us banish all these ghosts of dead and bygone years that have made repression. Give these children trust, give them love, give them beautiful ideas, and attack craft and deceit, and that great door you have opened will be the saving grace.

Remember never to judge the man who through ignorance of some sexual principle of law of the body or health has gone astray. Remember he has got a weak soul and it is for you to help that soul to realise the necessity for going right. Give to the mind, not evil for evil, but strength for strength. All that I say to you, all that was ever known and taught in the name of all those Schools of Occultism, was just this, that we ancients knew and understood the laws and you have lost that knowledge and understanding. Do you think that all those laws that were passed for the Israelites and the Chaldees were based on no knowledge that what was good for the body must be good for the soul of man? I tell you there is nothing in the whole of the chronicles of the works that you call your Testimony

*The Bible  
and laws of  
cleanliness*

of God that is not written without great knowledge that if you are going to make the soul God you have got to keep the body clean, and it is only by keeping those laws and obeying those Testimonies of God that you can do that. Keep the Temple swept and garnished; keep it not only clean outside, keep it clean inside; keep the blood and the mind pure and you will set up a great Church, a great building, greater than even you know, in the sight of the Almighty God.

You must realise that I, Abduhl Latif, have passed this way even as you, and that I have gone a little further along the Life that is to come, the Life that we must all tread, and that I have been able to show you that you have the Divine spark of help within you, given from the great God, and that I am giving to you an understanding of that, and that you are passing that understanding on. You do not do

them in my name but you do them because I, Abduhl Latif, have said to you that you can do them, not because the spirit of Abduhl Latif is there supporting you. You do them because I, Abduhl Latif, have told you that within your heart is the force of God and that I, a brother student, am beside you as a little child and say "That way" and "That way," and that you are apt and ready pupils. You do it because I say that so it can be done, and that is the way that you will cure and heal. So soon as we get that into our mind, that it is not from the outside, but from that great and vital source of all well-being that is within ourselves, that the right to live, the right to aspire to righteousness comes, all will be well. I, Abduhl, help you to realise that you have the right to help others to help themselves.

One more thing. People will say: "God has inflicted me. Why should I suffer?" I want you to make each man you come into contact with realise that God has *not* inflicted him, but that that pain has come from some other source, and that it is from within himself, *God has* or some wrong action, some wrong thing to *never inflicted* which he has listened that that pain has come; that God has given to each soul individuality and free-will, and that if we use that individuality and free-will wrongly, why! shall we lay the blame at His Throne? Is not the blame with ourselves? We have gone astray, but to each and all who have gone astray there is the right to come back. I have shown you that he who errs can be brought back and forgiven, even as your Great Spirit taught seventy times and seven.

SIR A. C. D. I think we should be very much interested, Abduhl, to have an Address one day devoted to your life on earth?

A. Do you not think that perhaps that would be better to come at the end?

Q. We know that you lived in the stirring times of Saladin and Richard Cœur-de-Lion?

A. I can do that at the end of this, but meanwhile every word that I say contains for you a grain of hope. And I

say to you, in connection with all these diseases and repressions of the mind—and your homes and hostels are full of them to-day—if I can only show you how to tackle these things at the beginning of the trouble it is so wise, and if only you will realise that the beginning of all these repressions is wrong thinking and impurities of mind, and are simply wrong points of view, you can take hold of this truth and you can clear away much that is troublesome from the heart of a Nation.

People will pass this by and say : “ It is outside the pale of our thought.” I have tried to-day to show you that it is within the pale of your thought and that every man, whoever he may be, should help his brother to act rightly, think rightly, live rightly. There is so much more that I would say but I feel that I have already exceeded the time that is given me and I feel that, however much I may want to talk, I must not be discourteous, and stay longer in this temple (*i.e.*, the medium), that is offered me ; and so I must bid you again, for a little while, peace until we meet.

To you, my friend, great blessing (to Sir Arthur Conan Doyle). May you for a long time be allowed to continue to do that which I know is so necessary, to spur the enthusiasm and whet the appetite, and help all those who go on their knees and beat their heads on the earth and say : “ Lord, I see Thee not ! ” May it ever be your portion to take hold of them by the hand and say : “ Lift up thine eyes and thou wilt see,” for it was written of thee that thou shouldst give them sight who would not see, and give to them touch who would not touch. And may you long continue to give them that garment, the garment of Faith, the garment of Love—love of humanity—and by that love only can we ever hope to reach the Fellowship of God. May you long continue your teaching here and to give that strength to those who are in weakness. And now, my friends, Abduhl will speak still as strongly for a little season and then he will go, but he will not stay away, he will come back with more knowledge, for knowledge is the salvation of the world to come, and a little knowledge is a dangerous

weapon, therefore there must be much knowledge, for knowledge is truth, and truth is life everlasting.

(Uvani then takes possession). Uvani thanks you for your courtesy. He regrets he cannot give to you anything of his work—there is not any, but Uvani wishes to say to this gentleman (*i.e.*, Sir A. C. D.), that there is one here who thanks him very much. He was an Englishman thirty-two or thirty-three years—He did meet his death in air, but he tells me through you, sir, he gets contact with one whom he loves, and he has been in much happiness. He says he went out, he was in air, he was drowned. He has met his wife, which is well, and he wants to say: “thank you,” for you have helped.

SIR ARTHUR CONAN DOYLE. I quite follow. Will you tell him I will see his wife within the next hour?

UVANI. And will you tell her it has taken off his shoulders a great weight of trouble? \*

\*This refers to Captain Hinchcliffe, the knowledge and manner of whose death Sir Arthur Conan Doyle had received information through an amateur medium.

## SIXTH ADDRESS

A Sitter's Case diagnosed—Blind man in Vienna helped—Parkinsonian Mask of Sleepy Sickness—Tuberculous leg—Remedy for midge and mosquito bites—Patients in France and Austria treated—Distance no bar to Spirits—"The Great Omnipotent Thought Matter, and it Was"—What the Soul is—The Fourth Dimension—The Soul, the Spirit, the Mind—What they are.

UVANI. It is Uvani. I give you greeting, friends, Peace be upon you and in your lives and on your work and in your household. Uvani has not come to stay. He has only come to make possible the way for your own communicator and he leaves you. But there was one thing he had to say to you. It is something very closely connected with the family of Saunders, please, because there is a birth or an anniversary day which they wish to remind you of, and I have got the communication coming from Mary. It is to assure you that they had not forgotten it.

Q. Yes, it is my son.

UVANI. They tell you the mother is remembering the birth, and also the sister, because you have got a daughter in spirit.\*

Q. Yes, quite right.

UVANI. They are close to you. They want to say, happy, happy returns in connection with it.

Q. Evidently in the Spheres births are *Anniversaries* recognised and taken notice of, are they not?  
*recognized in the spheres* UVANI. Anything that has created emotion or great power of thought, which naturally the birth of a child into the world would cause a mother, would always be recorded with her long after she has passed into any of the Spheres, because

\*The medium knew nothing whatever of these facts.



emotion or such intensity of thought creates the day as a thing in her mind that would be remembered by her even if forgotten by you. Now I take myself away.

ABDUHL LATIF. My friends, it is good to speak with you again, and I hope to add a little more features to the storehouse of knowledge which I have been trying to impress upon you. Before I commence to speak to you you would ask of me some questions with regard to the people whose sympathies we have so much in our mind?

Q. Yes. There is one with us here, Abduhl. He has been a puzzle to the doctors.

A. And perhaps a greater puzzle to himself, and yet I feel that much of that which I have said in the past with regard to the condition of the body has in a way applied to him.

SITTER. I have read the Lectures, and it is true—it has.

*A sitter's  
trouble  
diagnosed*

A. When I spoke to you of the different ailments that have been caused through the stomach and through impurities of the blood, I was touching very, very acutely on something that was very near to the case of this gentleman. There is necessity for greater power, magnetism and greater help in every way, especially in the abdominal portion of the body. I feel the necessity of taking hold of truth and commonsense in this case, and in every way would I say that never have I seen a case where sustenance of the body and the nerves is more necessary. You have not spared yourself in any particular form, in all you do give, not only of the mental forces, but that little extra with the great enthusiasm. There is the necessity for magnetism and a clear case of laying the hands, and of the gentle massage both to the solar plexus, to the appendices of the liver and also upon the kidneys. We are dealing with poor blood supply and that always there has been a persistency in this anæmic condition. Whilst the manufacture of the strength goes forward much of it goes to other parts of the body, and there is very, very little to the blood.

I find in you great nervous energy, the physical energy

has never been able to cope with it, and in no way are you making enough physical energy to be able to supply the mental capabilities. Always I find that the mental or the electric force within you, is making more than its demands on your physical or blood organism, and that has always been a great fault in your life. I will watch the case.

*Q.* I was with that blind man again.

*A.* He is making progress, and I notice his wife was better. I think the Western woman, when she is difficult, is a very, very difficult problem indeed. I find that her influence is a particularly difficult one to combat, but this I do say, that, in a grudging way, she is coming round to the knowledge that if something can be done for her husband she will believe. He is better in mind, and more in contact with yourself. When you first went to him he was to pieces, and now she sees the improvement, although grudgingly, and I think that by treating him we may be able to reach her, and give her something to think of.

*Q.* A long time ago, from Mr. G., of Manchester, we had three or four interesting cases. One was of a little girl who lived in Cornwall, who was crippled, and after your treatment returned a great deal better. How do you find her now?

*A.* I find that much of the improvement that was done has been, to some degree, nullified. You see, the child has the natural aptitude to take things rather easily. She had been in a painful position for some time, and that whilst that child did very, very well in the beginning, there was always the inability to be able to move the limb, and instead of being helped she was, rather, greatly hindered with the feeling that the parents wished to help. If you put the ligaments into a position of status over a considerable period, the muscular conditions are not so supple or supine, and in this case there was some tightening or lack of plasticity, and I think that very little has been done to help that. Massage is needed to keep that plasticity which is so very essential. If that should come up again I blame not

*Improvement  
retarded by  
Parents*

the child, who demands help, consciously and unconsciously, but the parents. That is a fault we often find, a mother trying to do too much for her loved one, instead of allowing Nature to assert herself, and the healthy natural aims of the body to work themselves.

*Q.* There was that case of a blind boy in Vienna. You remember that?

*A.* That case is progressing very well, because we had there the right type of mind. The boy himself was not known to you?

*Q.* No. Only a letter.

*A.* I felt that he had very fine psychic capabilities; there were exudations of the soul to meet the possibilities, and I feel that much good should be done in that particular case, granted it was continued over a period of time.

*Q.* I do not remember this next case myself. You have a better memory than I have. A gentleman writes me about a Mrs. R., of Liverpool.

*A.* Was it not something to do with the back? (Note Abduhl's grip of these cases!)

*Q.* Oh yes—I remember now.

*A.* She had been confined to her bed for some considerable time,\* but again, I assure you, my friend, that we were dealing with one of those complexes which many a doctor takes up and examines and puts down again. There *Neurasthenia* is the shutting up of much helpfulness of what your modern men call "neurasthenia," or too much nervous excess, and with a very general state of debility. For a long period there had been illness as a basis, and while we were able to give a great deal of help and strength to the back, there is some spinal condition, and there is much need for the opening of all these ducts—I have not the word of the thing—along the—

*Q.* Is it Vertebrae?

*A.* Yes. Vertebrae. We need to give that person manipulative help. You understand what I mean?

*Q.* Yes, osteopathic help—is that it?

\*I was not aware of this until long afterwards.

A. Because all the trouble there of the spine is in *this* region of the spine (touching the bottom of the spine), and it could be easily put right, if only we had somebody with manipulative skill. And the suggestion there is so very, very necessary, because we are dealing with the kind of lady who desires always that she herself shall be the *prima facie* reason for any experiment that shall be made. She is ill because she is ill, and that is the truth. Well, it is your own fault in this country with your women; you will have it!

*Rheumatism* Q. Then that lady at Nottingham. I asked you to help her. She is suffering from rheumatism of the left shoulder.

A. We want rather to be set to work here. I have been looking into that case for you. For a time she may go along quite easily, without much pain, and then there is, perhaps, a dampness; a physical condition, an external condition will produce this. It has got beyond a case of neuritis, and I am hoping that it will not approach anything like the condition known to your Western mind as arthritis.

In a case like this there is the crystallising of the blood; it becomes almost petrified, and it sets up this condition, which, if it is allowed to go on, becomes increasingly difficult to grind down. She must always, always keep the arm up, so that each time she lifts it it goes higher and higher of all things—I would insist that it should be done. She makes a great deal of acidity, and there is a flatulent condition.

Q. Yes, that is true.

A. Much indigestion, and there is much acidity drained into the body, because of this flatulence.

Q. Shall I tell her to have that hot water treatment with the citrate of potash afterwards?

A. That is good, but do remember that these crystals if they are permitted, will continue, and I think it is very essential to speak with somebody who will be able to give that shoulder a proper manipulation. I do not wish to alarm you, but I wish to tell you that arthritis is possible.

*Q.* There are two people coming to see me to-night, one of them a gentleman who is suffering from a very serious disease. I am afraid the Parkinson's Mask is forming.

*A.* But then, am I not also dealing with one who is also suffering from something else? (Abduhl had established the link before the patient came!) I want to tell you, please, that in the case of this—what do you call him —Parkinson? (This is curious—Abdhu

*The Parkinsonian Mask* apparently took the name to be that of the patient, whereas the "Parkinson Mask" was meant.)

*Q.* The mask?

*A.* I do not bother about names. His name means nothing to me. He is suffering from this rare form of paralysis, caused not through shock at all. Your Western mind conceives very little of the nature of this paralysis, and I feel that so far as I know of your Western medical men, and I assure you I know a great deal that is not good of some of them, I feel they have done very little to understand that this obscure form of paralysis may have been with you for a long period. There was a particular illness he had at the age of puberty, and I feel that at that time the case was not properly treated, and there has formed, *a germ in the blood.*

There are many types of paralysis which I have got to speak of later on, but this obscure paralysis is inevitably caused not through anything mental, or anything spinal, or physical, but often through a germ it has taken into the blood, perhaps through illness, or it even may be caused—strange though it may appear—through an operation, or through the stultifying of some channel, which causes the toxins, or the poisons in the blood, to fly to a particular source, and it goes on in the system for a great many years. It is very slow, but it is very, very sure in its action. I want to assure you if you will take his mind back to the age of puberty, between thirteen and seventeen, you will find

*The germ of Sleepy Sickness*

there the cause, in some illness which was not properly treated. This is in his case, bear in mind ; this does not apply as a general rule. My great interest in helping you to do this is to tell you that once we get hold of a thought, or of that which has produced that thought, however far back that may be, we are immediately *wrecking the violent or the vicious circle* which that has produced, so that if you can get his mind back to that state, allow him to speak to you, bring him by slow stages back to that time, and get him to reflect, you will find in that period of his life some operation, or some acute illness, which has left its mark, and has been all this time growing. Break down the suggestion of that, take it away.

Very often when a diseased nerve centre is released, or that there is an operation, so that some stance shall be given, or some strength ; the diseased portion is taken away, and there is the connection between one strong portion and another. That does not help at all ; it is only checking the process, and here all that can be done by that power of suggestion, and whilst I do not say to you at this time that we can cure this case, I feel we can hold it up for six or seven years.

Q. And possibly kill the germs ?

A. We can do that too, if we get his co-operation but remember, we have to deal with a man who will take himself away after a time if he thinks there is a little improvement, or we may stereotype something which he may think worse. Again, we are dealing in this case with a man who has got, not a very strong, but a dominant, or an obstinate personality, and I always find that such a personality is not easy to reach until you have broken down the circle produced by the obstinacy.

Q. There is another case in the same family. A lady has been suffering with her *Tumourous condition* leg. It is no better, after eight months' massage.

A. That is the lady who was coming with him ? She is the sister ? (The relationship had not been mentioned !)

Q. Yes, the married sister.

A. I find she is losing the entire feeling of that limb. And I fear a tumourous condition, which is making itself apparent there.

Q. A sort of blood pressure, she calls it.

A. You will find very quickly that it is more than blood pressure. When you pass the hands over the limb you will find there is something more than just blood pressure ; you will find a much swollen condition, too, of the ankle and the lower part of the limb. The condition of this leg has been intensified by a tumourous condition, which she does not speak of, and there is also a suspicion to me of paralysis connected here.

Q. She said it is rheumatism.

A. It is more than that ; it is a paralysis of the muscles. We are dealing there with an inverted physical condition on the paternal side. I will have more to say about that later on.

Q. There are several other cases, Abduhl. That book I wrote of your cures was responsible for this. There is one matter in which I think you might help me. There are little midges that we have in England, tiny mosquitos ; they trouble some of us very little, but in my daughter's case their stings have disabled her. She got seventeen bites the other day and they swell up like a *Midge bites* teaspoon. Is there any remedy for these bites ?

A. There are certain chemicals.

Q. Yes ; we have tried a good many.

A. After all they are, in their way, cousins of the mosquitos, and those flies and vermin that cause fevers. Pests bred of the water, and bred of the heat, do in themselves carry the germs of poison. There is no doubt about that. In your case you do not react to them ; in her case there is not sufficient sulphuric condition in the body. In many cases these pests will not attack the body because there is something in its natural odoriferous condition not noticeable to the average human being, which these pests know for a certainty, and they do not respond to. Again, the flesh

may be, in her case, exceptionally tender, and they affect her. She is not what you call particularly strong, and the blood flow is a little weak—am I not right?

*Q.* Yes, but we can strengthen that?

*A.* We can strengthen the blood flow, very much. There is a herb which was known to the Egyptians as Sassi—

*Q.* Sassafras?

*A.* Sassafras. And I feel, although it is not wise for a Western lady to come in contact with these strong odorous agents, yet failing that, a little of the sulphur, applied to the body, will eventually not only help the condition that has already been stated, but will also eliminate the effect of these pests coming into contact with the skin.

*Q.* Do you mean sulphur ointment?

*A.* Yes, a very weak solution. It has a particular odour. The capillaries are not all protected, and the poison put into the body, infinitely small though it is, is not corrected immediately under the skin, because there is no sulphuric action of the blood. It needs a very small degree of outward application, and although it will be effective, you also need the herb, the sassafras, for the blood. It is a great antidote to many poisons introduced into the body. The herbal condition is often used, in the East, for getting rid of these pests and plagues. They are not, in your country, perhaps, owing to your better sanitation, so great a plague as in the East, but still they do damage, and it is necessary to take these steps. Rubbing would induce a worse condition; therefore I feel that the weak solution of that will eventually help her a good deal. And skin food is very necessary. If you notice any part of the skin you will find how very quickly you see it come away and you notice the textures. There are seven textures of the skin and the outer texture in her case is a very weak one.

*Q.* I have a letter about a girl named Marjorie, near Portsmouth.

*A.* I do not remember that case, although I generally remember instantaneously.



*Q.* This is one I did not see. Shall I leave it until I see her? I shall be doing so shortly.

*A.* I do not seem to have made personal contact; please wait one moment (a slight pause). From the conditions brought to me now \* I do find even at this moment, that you are dealing there with a case of very low mentality. You are dealing with much illness, and there, I think, is going to be one of your object lessons of how much illness can be produced in the blood by the thought. She is not hyper-sensitive but in an under-sensitive condition, not using all the intelligence, and by some kind of physical reaction causing much debility of the body.

*Q.* I also have a letter from Nancy, in France, which says: "My father has the beginning of a slight cataract in his eyes which are otherwise quite good. Is it a thing that the Persian doctor can cure; if so, how?" Have you linked up there?

*A.* I think we could very easily dispose of that, provided you can open up for me a channel of communication. There has been—and I think this will be suggested to you later—some kind of operation in connection with this. I would rather feel that by the power of her own suggestion. (Note: I had not mentioned it was a lady)—or if we could come into any kind of personal contact if it is possible, but, if it is not possible, by the power of her own suggestion—and if you will give the girl who has written that letter to you some idea of how to treat the case, she has particularly the psychic strength, she is impulsive, open to suggestion, and very sensitive. You can between you, after what I have told you, lay down a simple formula by which she shall relieve the external pain by outward application, the bathing with the boric—

*Q.* Boric acid?

*A.* No. No. You must not introduce acid in this case; there is already acid here, but you can allay the irritation in the corner of the eye. Is there not the herbal

\*Abduhl has the help of unnumbered Spirit doctors.

ointment which is often used, the nightshade, the belladonna? That is the external. If you give her a simple formula—because the writer of that letter has great magnetic force—how to treat that man consecutively night and morning, she need not speak to him, she can do it unconsciously week by week, and I say in six months he will have the eyesight. I am dealing with the keen psychic there and I always feel that which is between us.

*Q.* There is another from Kulm, in Austria. It says: "During the last week the spasms of pain have been considerably more frequent and last longer and are more painful."

*A.* The spasms of pain, are they not in *this* region of the body (indicating the heart), and are we not again dealing with one of those cases which are most likely to be treated for the heart when it has nothing to do with the heart?

*Q.* It does not say—simply says spasms of pain. I must look to the previous letters.

*A.* That man has had many seizures. (Again, I had not said the writer was a man!) I want to tell you he is a rather fine, good-looking man who has *Rich diet and its result* lived the full and rich life of the well-to-do man, the Western citizen. He has partaken well of the joys of life and he has a great tendency to obesity. Of later days there has been a suspicion in his case of liver conditions which are not improving, and, due to some obstruction of the diaphragm, he has been having some spasms of pain which have been treated in the past by the specialist for the heart. The heart is very strong, but there is an upsetting of the dietary conditions by wrongful application of food. Speak to him of the great drastic necessity of altering his food and tell to him that most of these fat-forming things that he is taking are not helping the tissues but are hardening them and making them difficult of action. When the pleura is rather full you often get these little protuberances. In the case of pleurisy there is a little condition left behind. If you could

see this man as I see him you would understand. There is acidity in the pleura left over from an old condition. We must be rid of that acid. By the action of massage the diaphragm is allowed to fall back into its proper position. At the moment it is resting on the heart, it is pushing the heart, so that we get a little too much valvular play.

*Q.* One case particularly I want to speak to you about. Do you remember some years ago a lady in Northern Ireland suffering from angina pectoris and you cured her?

*A.* I do.

*Q.* Down at Brighton there is a man who  
*Doctor's* has been in bed six months. The doctors  
*diagnosis* say it is angina pectoris.

*disputed* *A.* I can say it is not.\* The muscular  
condition has been constricted and tied.

If only we would realise when we get a pain that it is not always the poor offending organ that is sending out a pain but some weaker sympathetic organ which is taking the pain to itself, and if only we would not jump to conclusions, but get somebody who understands to release all these tendrils, because in the strongest of us as we grow older there is a tendency for the small capillaries, inner and outer, to become hardened; the glandular conditions become lazier. They cling to each other and they get weaker for sympathetic action. One goes along and another goes along and they begin to form into little groups. Between all these there come the globules of the tissues, and then there is set up within one year all these congested conditions, which a medical man just asking for the medical history may not understand, and he may give toxins and medicines. You cannot cure the condition with medicine. And if that does not happen, then he says it is sympathetically inclined to the heart. There is no angina condition there, absolutely none at all, none.

*Q.* We should like to know the relative power between

\*Abduhl contacts instantaneously. Here is another case only in the mind of the questioner

sending healing messages by ray a distance to people, and the laying on of hands.

*Mental and physical magnetism* A. The great difference between the laying on of hands and the ray is this: I look at that case, for instance, of cataract of the eye. I get at the condition there. There you have the genuine desire to know, and the genuine psychic, and there the patient has come half-way to meet you, consequently the power from you is not in any way broken or dissipated. It is met and taken by the patient. However far he may be, he is desirous of knowing. Then take the case of somebody who may have desire but thinks it is a long way away, he may not take interest in what you are doing, and however much in your heart you are sending that ray through, if you are going to produce acids all along the way that are going to eat into your ray, by the time it reaches there it is not of very much importance, and the acids there are the emanations from the mind of the patient who is indifferent. The same with the laying on of hands. If a man puts up with it because it is the last extremity, you are not giving him to understand that health is his birthright and is in his own hands. The difference in the distance amounts to nothing. It is the difference, mark you, that takes place in the people after this.

I should like you to understand the laying on of hands. All the time from your body you are giving out an exudation. The psychic sees that exudation sometimes in the form of an aura, sometimes in the form of colour. I give to you an analogy. We are each of us machines apart. We are each one of us pulsating and radiating, drawing in and casting off and breathing in and breathing out the impurities of life around us, and taking in the best of God. If you could see as the Great Omnipotent you would see your machines all pulsating and radiating and drawing in and throwing off all the time an exudation of green, white or blue according to the amount of purity or impurity

within us. Very often we cannot see it, but in cold weather we get an expression of what I mean. That is going on all the time and going into the atmosphere. We are giving out in that animation something of our soul—something of the soul of the Universe. That is one of the reasons why I say to you when you come in contact with those who feel immediately the sympathetic or non-sympathetic action, the soul sense goes out physically, perceives the gaseous condition of that man's physical or mental soul-self, and your soul recognises in a moment whether your externalities, your psychic, your soul blends, are to meet. If not, you get one of those intuitions : " No, I do not like this man," and you put him aside.

All this is the weighing up of the personal failures of the one in contact with the other. You are giving off a great deal of animated energy. We are each one taking it in and giving it back ; we are taking generated energy from the Universe and giving it back to the Great Divine. If you come in contact with the desire to do, you have left the bodily forces open, and the psychic soul forces open, consequently you have made up your mind that you are going to get in touch with me or that great Omnipotent ; you are really putting yourself in direct touch with the Great Power around you. What do you do ? You open up immediately, and into that person who is weak you are pouring your own soul's magnetism, and your life. That is the great idea, and that is why often it is so necessary to be able to do that through the touch by which you pour the soul's animation. That is why I have told you thoughts are things ; and realities of life.

*Thought*                      The Great Omnipotent, before He created  
*created the*                  this world, foresaw the necessity of it. He  
*world*                          thought it, and out of Himself created the  
    world, but He first thought it. As you know,  
 no great geologist, no great thinker, no great constructor,  
 no great builder, has ever constructed anything until he  
 has thought it out in theory. That designer puts into  
 effect a potential thought which distance cannot affect, and

sends it out. If the conscious mind is genuinely open the thought is received and we can heal with the laying on of hands, or we cannot heal, but we have a great chance by our own personal magnetism, by the simple belief that we can do these things. We can get into their personality, their aura, and break through into the generating station, and into that foul air or foul fluid coming from a physically sick body you immediately bring your health-giving life. You have broken through the outer exterior, and you see after a while this clean, fresh air sending out the impurities of life.

I wish to say to-day—since you are contacting in this way you are making records, notes—

*Q.* Yes, of every word you say. . .

*A.* If there are any questions relevant or irrelevant to anything I have said it would be wise if you would go into such things as you want to know. By such way can I help you. So you will continue. Nothing is too small.

*Q.* I have been working out a mathematical problem—and a curious thing has happened to me. I can find the answer to the problem during the night but by the morning I have forgotten the answer.

*A.* That is very easily explained. Throughout the day, as you know, we have been taking to ourselves internally and externally thoughts from all over the place, but we have so worked upon the soul forces that they are not responding so easily to us towards the end of the day, and often we think : “ Well, I can get no light upon that at all,” and we find that after a day given up, as the human day is, to all kinds of complexities, and vicissitudes, we have by our own conscious and subconscious action come to the time when rest is essential ; therefore, the subconscious is not working actively. Sleep is not necessary for the soul, sleep is only necessary for the body. This energy cannot continue unless the soul has sustenance and rest. Sustenance of the soul is not gained in this sphere. The soul, immediately the body has gone to sleep, escapes to a sphere

*The soul  
never sleeps*

very much like a spiritual sphere, where it takes refreshment.

I can prove that to you. If you have a bad or restless night, remember that the soul has not been able to get away from its earthly habitation, and that it has been held, and that its action has been suspended. Consequently you have got snatches of sleep, the soul has gone away for a little while but it has not satisfied itself. If the soul is not refreshed it cannot come back refreshed to the body, and the body is suffering from the effects of the night previous. Worry, tiredness, excess of anything, reacts on that very gentle fibre of the soul, and may cause the body unconsciously to hold it. Provided you get a healthy night's sleep your soul has been able to get away, and to take to itself refreshment that is essential. The soul does not seek sleep, it seeks rejuvenation, and this it derives from a psychic atmosphere. It brings back into the conscious mind in its first passing, in a great wave of clarity, a great psychic understanding. Do not develop psychic power late in the night, as did the Ancients, but develop it in the early morning. If you want to hear the Voice of God, hear it in the early morning when the soul comes back rejuvenated into your body, then everything is clear and fresh, the soul has clarified everything and that is why you get that spontaneous result. But if you develop the psychic power late in the night, the soul loses that clear aspect and takes on for the nonce the colour of its house.

People say they see so much at night, that they are awakened from their sleep by what they call the hallucination or the dream. It is not the hallucination.

*The soul leaves the body at night* It is not the dream. The soul has contacted with the loved one here, and has struck some force of emotion, the body is realising, and there is that contact between the two ; any stress of emotion will cause the body and soul to come together ; there is attraction of the one to the other, and the soul in re-entering the body often records

a picture of the loved one—call it dream, or warning, or hallucination, what you will.

*Q.* It is very faint and evanescent ; unless you record it at the moment you forget it ?

*A.* But it is the return of the soul to its earthly habitation, and as it passes in it is conscious.

Now you would ask why it is I should select you, my two good friends, to help in this work. Know then that for long, long years did I search your world for one possessing a powerful healing ray, and in my Eastern way I call it the Pearl Ray, I discovered such in Mr. Morris, and with that I do much good work. Your measure of healing power is not so great as that of Mr. Morris, but I discerned in you much receptivity, an attitude towards life, and a way of taking these things up and dispensing them, which gives to me great aid. That is the reason I was able to contact you at all—I cannot contact with a man who has not got that metal within him which is sympathetic to my influence. I would not trouble to come to you if I had not thought that through you, and about you, I could get in contact, and through you I might heal. I do not go to people who are going to waste my help, neither am I to go and knock at the doors for entry. I do not waste time, my friend. Only when I find the door open and ready to receive me, and not only ready to receive me, but to find a sympathetic action to help my work. Then and then only. I do not knock at the door to find no answer.

*Q.* I assume the soul and the subconscious mind are distinct ?

*A.* They are two distinct personalities ; each may contain within itself the potential characteristics of a three-fold or even a fourfold personality, but the conscious and subconscious are the dual personalities. Think that between the two there is a sympathetic action, as you know there is, and remember that any discord created between the two means mental chaos. Therefore, in all cases of perversions, reversions of ourselves, inhibitions, all cases



of weaknesses and excesses, remember that they are caused by the distortion between the two minds.

But when I speak of the soul I do not speak of the subconscious or the conscious, but of an essence. You must always think of man as body and soul and spirit, for he is always thought of in three dimensions.

*The Soul—*  
*The Subcon-*  
*scious and the*  
*Conscious*  
Everything connected with this world if you work it out mathematically and logically is based on a three dimensional working, and you are working in a third dimensional space. As you know, it is possible for us because of these abnormalities or complexities, to be able at any time to extend these faculties, but whilst we cannot work in a two dimensional space because their consciousness is not alert to that, and we have passed through it, we can work in a *fourth dimensional space*.

Everything connected with this body and life is in three dimensions. Therefore, I say to you that the subconscious and the conscious mind are a duality, or the two parts of the mind perfectly attuned if you will, not either soul, but the soul is in both. Man can see the soul, but the spirit is the breath, is the life which keeps the soul living, and the body is the outward and visible manifestation of what the soul really is. If you could see the soul of man you would find that it had spiritually or physically, nebulously—would that be better?—within itself all the component parts of the body, and as you know, the soul builds the body and not the body the soul.

Therefore, think that the body has been built in the likeness of, and is the outward visible manifestation of, the soul. Now, within the soul burning brightly there is just that breath of Divinity called the spirit, but the mind, remember, is the dynamo. Think that the mind is not the dynamic force, but—speaking in Western terms—the dynamo. The brain, if you will, is a box; within that box there are several compartments. The compartments are equally divided into cellules containing a set of nerves and a set of blood vessels. There you have your dynamo.

The force that works the nervous system and the blood system, which is controlled through muscular and heart action, the force that causes the clear concise thinking in dual parts is the soul. It is the electricity in your lamp.

*Q.* Would you kindly more clearly define the soul and spirit?

*A.* The spirit is the essence of everything and the spirit is unseeable. No man has seen the spirit  
*What Spirit* because the spirit is the potential breath of  
*is* God. But the soul is the light of the lamp.

The soul is, if you like, all that great energising force from the Life Giver. That is what I refer to and it is working collectively in the conscious and the subconscious mind, or let us say—since the word subconscious is a new one—in the dual personality of mind. Also, if you think that you yourself cannot breathe, that you, this body, cannot move that hand to that hand unless the heart and the blood capillaries work together, the mind intelligently responding, and that dynamo is being told by the soul that that, and that, has to be done. Release that soul from the body and it has still all that intelligence and it is still within that dual personality. Think of the personality of the mind as containing the soul and that that is the nebulous portion of man that can live without the body, and which is taken into the fourth dimension—that nothing can be done without that intelligent animation. It is not the body doing it, it is the soul. You can only see with your eyes, but the soul is feeling. The soul through that dynamo is doing all the work, and it has two component cells, the conscious and the subconscious. *It is in the subconscious that all the potentialities are stored.*

Man becomes what he is through his subconscious mind, but much of the growth and much of the things that stultify—and I do not know that what may be considered growth by one man is growth from a spiritual point of view—you have to realise that when you look at man you do not look at man as bounded by man's laws but as man

bounded by Nature's laws, and that he is working within the man-made laws that are necessary for a multitude. Often that is stultifying his growth. The potential man, be he good or evil, strong or weak, lives in the subconscious and often it is the reservoir, from which the conscious draws. It has a greater idealism, and in the subconscious mind the real man often is, and the conscious mind draws out fragments of this or fragments of that which help to build the conscious man.

I do not take relationship of what the conscious man is. Often the conscious man as you know him is not the real man. The state of man's becoming, of man's real growth, is dwelling in the subconscious. Often our strength, our individuality, our banalism, if you like, is in the conscious mind, and we build in it the conscious man, but the soul is working between the two giving help from one to the other. The subconscious is the ideal state, and even although the subconscious can be perverted, and can be something that will one day stultify the conscious, yet in its way it is the storehouse of idealism.

*The subconscious man  
the real man*

I have told you that insanity is a tearing of the psychic garment due very often to fear, shock, inhibitions or heredity. It is no use to say to Abduhl, this or that has happened because of this or that. If the weaknesses were not in the soul these things could not happen.

*The psychic garment*

Remember that around this mind there is a garment representing these psychic powers.

If you by overdrawn or perverted imagination, by illness, by shock, by any of these things which are really excesses of the mind make that tear, it is possible to go on and on, and to draw out of the subconscious mind all its idealism, and bit by bit to corrode that psychic garment until it falls. What happens? You have the two minds no longer working in complete unison, you have taken away from the storehouse of the one to help the other. The soul is there. It has to do its duty but the protecting garment has been torn down, and you are having too much beating,

too much exaggeration of one personality, one duality upon the other. And until your medical men realise that insanity cannot be based according to this, that, or the other case, but that it has to be looked at fairly from a psychic point of view, or soul point of view, you will not get further with the laws that govern your country.

In the case of congenital idiocy I may say a few words. You remember when Abduhl first came to you he told you he had no belief in the Reincarnation of the soul, that there could be no process in the Divine scheme of things that would allow man to come this way again in the flesh.

In all the philosophies of the world there is only one philosophy that Abduhl Latif knows which contains this gospel of Reincarnation, *and that is the Hindu.* Out of Hindu philosophy your Western mind has got knowledge of Reincarnation which is a mixture of one and gleaning of another, and there is nothing pure, but if you take the old

*Reincarnation Theory only in the Hindu philosophy*  
Sumurun civilisation, which is one of the oldest in existence, and which to the Chinese to-day were the forbears, you will find that although there is a great worship of ancestors, at the same time in their philosophy there is nothing that touches on Reincarnation, but of our difficulties in the life to come. If you turn to the Maya civilisation, to the Persian or the Armenian civilisations you will find nothing in connection with it there. There is nothing in the Babylonian or the Hebraic that touches upon anything of Reincarnation. Therefore, we owe that doctrine to the superegoism of man's own mind, inasmuch as he can conceive of nothing that will not permit his personality to exist, and in a mind that can see no further than that space by which it is bounded, but in the whole conception of our growth, which, after all, is growth from an unconscious perfection to a conscious and known perfection, there can be no reason why we should come back to the earth.

We can conceive nothing beyond the greatness of this knowledge, but in an age of great knowledge, in an age

which, perhaps, some of you may live to see, it will be no longer a theory to play with, but it will be a fact, with life in a greater state of growth. When that fact is appreciated the theories of Reincarnation, and of the soul coming back, will be immediately overthrown, but that is not the beginning. Do not think the after conception of our life is the beginning. The soul has taken this way to show itself, and to go through a turning point, or a point that I would call the awakening consciousness of the soul. By that I refer to the human life.

I want to show to you etymologically and embryonically that there is nothing in this human state that man has not gone through, or the soul of a man, before he comes to this world. I want to prove to you, in the presence of your own Western minds, that what I say is true, and I want to give to you in the old Sumurun, or Chinese, doctrine, what has been the growth of man, to show how there is so much symbolism in the growth of the soul, even from that embryonic life; that the soul of man has gone through all these embryonic changes, that it is still on its journey, and that it will attain more conscious perfection in its journey. It has taken aeons of Earth time to make that journey.

Here is where I come to the congenital idiot. You say, if a drunken father or perverted mother brings a child into this world, and it is a congenital idiot, where is the justice of God? I say to you, my friend, the justice of God has nothing to do with it. Man determines from the very moment he steps into space, by his desire to become what he shall be. He has passed through a first dimensional world, he has passed through the second dimensional world, and he has entered a third dimensional space. He has been growing—you will say it is unconscious growth—by his action in that second dimensional world, he has formed these sympathies, these reflections, these growths, which we see, when he enters this world which things will hold him down; he has formed those tendencies

*The congenital  
idiot*

natural or unnatural, he has learned his lesson, sadly or badly, or he has not taken unto himself the lesson in his growth. If he has not, woe to him; he is born to weakness; but that weakness is of a transitory character, and all these growths, abnormalities, and weaknesses, are sympathetic, they respond from one state to another. In the whole scheme of things it is not God's punishment, but man's ignorance of the laws of functioning through which he has passed. If the drunken father has the idiot son it is because the souls have neglected to understand their lessons, and because like has gotten to like.

THERE IS NO LAW OF THE SINS OF THE FATHERS. That is a very good Mosaic expression, but it is not in the older laws. In the old Chaldaic, the old Sumurun, the old Maya laws, it is not to be found. Man is individualistic from the very moment when he steps out of the great cosmos of conscious perfection, to the time when he takes his part in the great scheme of things. If we can understand that, then we are masters of our fate, our life, our destiny.

*There is no fate, there is no destiny, nothing but what you make.*

*We are* You are life. You are that which persists,  
*masters of our* and goes on, and not all these things that are  
*destiny* called unconscious forces, not all these things  
 that are called luck, and destiny, all these  
 astrological influences, can affect you. You are an individualist. Why? Because you are God in the making. Because the Great Cosmos is His Breath. Because you contain Him within you. You have His creative force, His desire to create. That is why you are coming to a journey. That is why you are coming back to realise you are conscious perfection. If you can think that we are not all body, but we are all spirit, as much spirit as when we pass out of this state, that there has not been a moment in the whole breath of the Cosmos when we have not been spirit, that man has always been potentially God in the making, if we can think that, then we begin to feel a spirituality in ourselves, and we begin for the first time in our lives to do the great Infinite Force justice.

There is no evil in the world—it is ignorance of the law ; therefore, whilst a man is suffering from ignorance of the natural laws, and his body and soul  
*No evil in* are suffering, we must understand that by  
*the world* suffering he grows ; out of his ignorance, out of his mistakes, comes experience. It is for us, who know this, to take hold of ourselves as from to-day, and to say: “We are,” to be ourselves in tune with that Infinite world. We are not going to become it, we know *we are* it : therefore, if we know we are that, we must teach others to know it also, to have that action, sympathetic as it is, which is the root cause shown to our brothers, and that it is no compliment to that soul to be ill. It is that knowledge, so simple in itself, I would give to you that you may give it to others. If you will only realise, in every case you take : “ Here I am. I am indestructible. I am that pulsating life. I am in sympathy with the rain, the sun, the moon, the stars. I am in sympathy with the whole Force, because potentially I am it, and, greater than that, I am a breath of the Living God, and because I am that I am in health, and because of that I can give health to this poor soul who is suffering,” you are going to do more good than all the medical men. We cannot amputate something, we cannot take away something that through years of decay has eaten the tissues, neither can we take hold of anything that is permanently diseased and by one stroke make it well, but I say the power of thought is so strong that many of us to-day are being insiduously poisoned by our minds. What most of us are suffering from is an overdose of our own selves. Open yourself to the Universe, spread yourself to the fullest extent, feel that you are one with God and you are putting yourself in touch with the Living God immediately.

It is that truth that I want more than anything else in the whole world to emphasise to your mind. It is that truth which can penetrate into the wilds where religion is not spoken of.

What are your doctors doing ? What are your states-

men, your great men, doing? What are your kings and queens and princes and your great teachers doing for you? Are they doing anything but just suggesting to the minds of the weaker ones that this is so and that is so, and one takes it and another takes it, and we begin to feel that not that which is within us is right, but that something that somebody has said to us; and so like poor children we doubt whether there is a God when we take to our hearts

*The world living on bad thought* these things, and poison ourselves by listening to views of despair and dismay. The world is living on bad thought. Therefore, let us get hold of the right way of thinking. The man in bed with illness, no matter what

that illness is, all that he needs is a fresh point of view. It gives the fresh enthusiasm, the desire and the right to live. Let us look beyond the spiritual world's glories. Let us ask: "Whence do I come, and whither am I going, and is it in the scheme of things that I should go limping through this world?" No, a thousand times no, and by every name and thought of that great Universal Force—call it what you will—you are helping each man to realise his potential manliness, his responsibility to God.

*Q.* What accounts for brilliant men of now and in the past who consider if we live at all afterwards we are wisps of vapour floating about without any intelligence, and that

*Why the trained mind cannot grasp immortality* there is not even space in the spheres to contain the spirits that have gone over?

*A.* From the very oldest days there has always been the philosopher, who, because he can see no further than his sense, has said: "that is a fact," and there has always been that feeling in the mind that has been well trained and well grooved and becomes what you call academic. You know it is often said if you really want to introduce the devil or Lucifer into a thing you organise it very well, and in a well-organised principle you are always combating something.

It has been asked Abduhl why it is that the academic or very well trained consecutive man cannot get these great



truths that the simple man can get, and it is, I assure you, because you can have a too complete organism and perfectness. In that way your, what you call perfectness, destroys the natural instincts and characteristics that are man's birthright. Your great professors and your great doctors who make these statements which are so very hard to disprove, because so far as the human eye can see they have been trained to work that way, are neglecting the greatest things, the soul instincts. When you organise the mind you are destroying much soul value. Your professors, your advocates, your great men work on that which is organised, and when you organise a thing remember that you are stopping up possible sympathetic chinks of light, and you are only letting in this full logic, as they say.

And yet, what is this logic? They are basing their facts on something that some other man has said, but I assure you that they are losing their soul sense and their soul significance. After all, knowledge is a great thing but it is *not everything*, and remember that the well organised mind is continually putting barriers in its own way, and over these barriers you cannot get. The human, or the soul, sense is almost entirely eliminated by that kind of cohesive training. Therefore, whilst you are opening up the mechanical channels because they are stultifying the mind, and the animate consciousness by that which has been said by the philosophers and the advocates who have gone before, you have shut the door to all the simple truths that are inside you. So that by the complete organisation—mechanical, mark you—and by the great Force of knowledge you are choking up the life stream, the stream where the utter simplicity of that knowledge might break through. You are not likely to get soul sympathy and understanding from the well trained mind. You go to your great specialist and he will ask you what somebody else has said, and although he knows it to be the honest truth he will side-track that decision and disagree because somebody else has said it.

*Too much  
learning  
chokes the  
Life Stream*

You go to your great preacher who has a great voice, who has the great oratory, but who has never troubled to realise the inward teaching of the Great Teacher, the Great Idealist, but presents it to you as a lifeless thing. You go to your great academic orator and because somebody has said this and somebody has said that and he has found nothing, because he dare not, he disagrees, and holds you up to ridicule, and that man goes down to history in the vortex of that mechanical mind by which he has destroyed his own soul consciousness. That is why the simple minded man, believing that the day is, and that the night was meant for sleep, and that God is in His Heaven, and that he is part of that God, has no "ologies" or "isms" to rid himself of.

The Man who found all the great things of life did not go into a University and feed Himself on mechanical concoctions, but went away into solitude, in tune with the Voice of God, and He found all these great things existing, and out of all these things your mathematical man has produced something which he says is new, but which is not new. It is found by your Simple Philosopher. Give to these wonderful minds a problem that you will call empirical and they cannot solve that because they have stultified themselves. They are doing the best they know, but they have choked those channels.

May that knowledge in its way help you not to help yourselves but to help others, for by the helping of others and by the helping of these great multitudes outside ourselves we are helping them to become God and helping ourselves to become children of the Infinite. It has been good to speak with you. Peace be in your hearts.

*Christ in  
tune with the  
voice of God*

## SEVENTH ADDRESS

Fallen womb—Liver trouble—Why the psychic faculty sometimes fails—Chicago patient's trouble explained—Angina Pectoris—First, Second, Third, and Fourth Dimensions—Hereditary influences—The soul's birth—When personality is first sensed—Dipsomaniacs—Operations often unnecessary—The effect of bad thoughts.

ABDUHL LATIF. Well, well, my friends. Another week. I measure the weeks by the time that is between my going and my coming again. I give you all my greeting. Now, before I myself would speak with you on the things that concern us to-day in the way of health, there will be some questions you would wish to ask.

*Q.* Yes, there is Mr. Ford, a young American whom I spoke to you about long ago. He intended to give a lecture only last Sunday, and his faculty of clairvoyance left him. Would that be only a temporary lapse, or is it permanent?

*A.* Oh, no! That is something that is known to all psychics, if they are intensely honest. In the *Psychic hiatus* case of your natural, or clear seer—I suppose that is the best way to describe the form of mediumship with which I have contacted in this case, it is a clear-seeing vision and hearing—there are many times when that clear-seeing faculty of the psychic can be for the time being badly dislocated—much of the psychic power is drawn from the solar plexus. It is really the psychic child, and it needs as much careful watching, and careful nursing, and careful attention, as does any part of the great applications of the body and of the mind. All clearseers, the more sensitive, the more will they suffer; and at times have a complete disarrangement of this faculty. It may be

due to much panoramic change, to overwork, or to over-enthusiasm. You know that you can often know your subject very well, and feel quite confident, but there may come some of these blanks, or cavities in the mind, when the whole subject is lost to you, but only temporarily. But in his case it is a natural tendency—you cannot take away the gift of clearseeing or hearing. There may be a time coming even when perhaps I should not be able to speak to you ; that would not say that the tendency for trance had left, it would only mean that there had been some complexity caused in the body or mind of this instrument (*i.e.*, the medium), and that for the time being those clouds were blowing about in the brain, and not giving me that passivity which now exists, and which is necessary for the use of the soul organism. So in his case it is over-enthusiasm, over-anxiety, or over-work, but in no way is it a cessation.

*Q.* Thank you ! That is reassuring. I have received a letter from Chicago ; have you contacted that at all ? I got it yesterday morning.

*A.* Is that the case of a lady ? (Note : I had not read it to Abduhl or said whom it was from !)

*Q.* Yes, it is the case of a lady.

*A.* I seem to have been going through this. It is rather a complicated case.

*Q.* It is. It seems a very bad case.

*A.* The letter has come from the husband ?

*Q.* That is right, it does come from the husband.

*A.* She has been having the attention and care of the Western doctors for a comparative period of time long enough for them to have made up their minds as to what it is or is not, but I feel that there is no real understanding of that which is wrong. This lady is confined to the bed, if I mistake not ! And is there not a spinal trouble ?

*Dislocation of the womb*

*Q.* The letter says there is bladder trouble and stricture of the rectum, and blisters in the mouth and throat. I don't know of any other.

A. I can assure you they have been pouring into the body and mind of this good soul much of their toxins and medicines and creating a secondary issue in the hope that the poor disturbed mind may forget the first. Again in this case I must go to that very much abused organ, the stomach, and there find the real cause of the trouble. This lady is in the middle of her life, surely, is she not?

Q. It does not give the age.

A. I contact that she is in the middle of life according to your Western womanhood. She is in the middle thirties or approaching the forties. I immediately say that there had been a dislocation of the womb, and this had gone on over a long period, and if you will ask you will find that there was a period when she complained of great tiredness, of great lassitude and often of pain in the back.

Q. Exactly, "soon tires" is in the letter.

A. I get the impression too that there is a distinct necessity at many times to relieve the bladder. That proves to me that the natural healthy channels have been choked up, and I fear that it may mean a great deal of rest, though I see no need for what the Western man would like to do with his knife. The womb has fallen in such a way that it is resting on the sensory nervous system around the bladder and this has been causing undue pressure and has been weakening the bladder very, very much. If any cold or chill is taken by the lady it immediately goes to the stomach, naturally, and then the condition becomes inflamed.

This condition of the womb is one that can be cured very, very much by that great scavenger. I am always insisting to you on the great health-giving system of water cleansing of the rectum. Thus you are able to get the substance and all this congestion away from the bladder; that must be done with hot water, and much hot water must be taken during the day. It is one of the greatest relieving factors. The man who is suffering from his liver, from debility, or from the effects of alcohol, from the effects of

poisoning by any of the narcotics that you take into your body, or from upsetting the kidneys or any of those conditions, will simply laugh if I say to him: "You

*Hot water  
the greatest  
gift*

have the greatest gift in your hands, my friend, and I assure you that with continuous drinking of hot water you are cleansing the body of all bacteria and of all germs, and for those in normal health cold water is a very good

refreshing draught. But here is a lady suffering over a period of years from a malformation which has been caused by the dropping over of the womb; it is resting on the sensory nervous system around the bladder; it is upsetting the spleen to a great extent and there is inflammation. After all, we are just given enough room for each organism, and if you get your organisms displaced, and you get the mucus filling up the whole you will understand there is a pressing upon the colon and upon the spine, hence your pain, and disability—there is great costiveness and also acute constipation.

*Q.* What quantity of hot water?

*A.* In her case—and I am afraid she would not want to do that, from what I sense of the ability of the lady to control her own mind—she should drink at least two pints of hot water a day. It must not be taken together. The first application in the morning, again in the noon of your day, again in the afternoon—and in that way she is cleansing away all the costiveness and taking all the secretion from the body. Massage is essential so that this malformation which has taken place may be assisted to fall back. It is blocking the whole system and making this condition bad. If you go to your Western man he will operate, and that will cause more trouble than is necessary. This constant flushing of the colon will release all the costiveness, the constipation, the acidity. Water acts as the scavenger of the body and by massage this congestion may be released so that the womb shall fall back into its natural place, and I think within six weeks she will be feeling definitely better.

Then I would say she is abusing herself with drugs, with

narcotics, with toxins,\* and the digestion is completely suffering to-day from these malpractices. If she will give them all up, be careful of the diet, try better dietary conditions and give up these rich foods which she has been having, give to herself a light and varied diet, she will find all this condition arising through the ulcerated condition of the mouth and the stomach, will bit by bit right itself.

*Q.* There is the editor of a well-known paper. He has complained to me on more than one occasion, and asked for your help. Sometimes he gets a lapse *Mental lapse* at intervals.

*A.* Of memory?

*Q.* Of memory, and he cannot concentrate on his mental work. Can you help us there?

*A.* Is there not a tendency at all to the filling out of the body at the moment? I contact the one you think of.

*Q.* He is certainly well fleshed.

*A.* There has been a tendency for some time for obesity. There is too much blood pressure, and he is not taking enough exercise and care of himself. At the moment, he is a very sound, a very well reasoned and logical man, but at the same time he has got to the period of his life when he is relaxing from the care and attention that he has always given to his body. He has had some venal trouble or trouble with the outer capillaries of his body at some period. There is a distinct blood pressure in his particular case, not making itself manifest as yet, but giving to him often a great deal of mental tiredness. The feeling of almost abjectness at certain moments about the whole mental expression that prevents him speaking so clearly and concisely as he used to without the aid of notes, and also in the preparation of his material. He is undoubtedly suffering from some impurity of the blood. I would tell you that I think the root cause has been that in his earlier days—I do not find it now so much—he was rather addicted to constipation, and I feel that he yet has great trouble in

\*I knew nothing of this but I learnt subsequently Abduhl was perfectly correct in every point.

keeping an easy mastery over his whole body. There is too much flow of blood between the heart and the head.

I want you to suggest to him that he should be very careful in his dietary condition, not in any way cutting down his food, because he is a very logical and well-bearing man—but he should confine himself to the one meal per day, and I would have that eaten at the end of his labours. The muscular condition of the heart is not particularly good in his case. Ask him to eat as sparingly as possible, to leave away during the days or hours of his work all stimulants, anything that may produce reaction of the blood, and provide just the food necessary for the stomach. Let him take his meal towards the evening of the day, allowing sufficient time to pass before his sleep, because in his case again the digestive organ is particularly slow, and whilst the food is being digested in the stomach the whole condition is one that causes the heart to work rather rapidly. It is sending the blood too quickly to the head and not doing sufficient to look after the digestive organism. Very quickly, without the aid of stimulants, and with the little care and congenial exercise, he will find relief from that condition of not being able to think or concentrate, of losing himself in the midst of a word or not being able to express himself so spontaneously and prolifically as he has done heretofore.

In all cases where you find that the *Indigestion—* digestion is acute and especially in all cases  
*its remedy* of the lower spinal column, acute cases of the bladder and of the gall, in all cases of the liver, and in the case of any disease of the rectum or the anus, resort should be made immediately to the hot water washing of the colon, and the keeping clear by the drinking of cool spring water, and by doing that you are teaching man how to clear himself. But if you want compensation, and you want to heal and enrich by the use of milk, milk should be given. Invalids in the old days were always fed on the milk of the ass.

Q. We are anxious to know what you mean by the



**First and Second Dimensions.** In giving your Address last week you said we have already passed through a First Dimension and Second Dimension and are now in the Third Dimension ; that is, we are here.

A. When I spoke of a First and Second Dimension I did not speak of it as you would understand it, organically. I was rather speaking of an inorganic state through

*First and Second Dimensions* which the soul passes on its way to this experience that man calls birth. We have got to realise that many of the philosophers to-day are rather pointing the finger of scorn at the man who would seek to prove after

life—my friend, it is a serious study that we have to perform, and we have to take ourselves very, very seriously in hand before we can take away this laugh from the face of our enemies.

Whilst we talk of all these beautiful theories that we hold in life, with regard to the study of many of the Gospels such as that of the Reincarnation, which I have shown to you exists in no other belief but in that of the Hindu, and whilst we speak of the Incarnation, and the law, and the rightness of this and the rightness of that, we are not getting much further in proving to science to-day that there is some reason for our belief in this. When I spoke to you of a First and Second Dimension I was speaking of a purely spiritual or, if you like, inorganic, state through which the soul has passed from that moment in the great thinking Cosmos when the desire becomes pregnant to be, and the soul is swept out of the Great Cosmos, and takes upon itself form and shape. I spoke of the First and Second Dimensions, but it was Spiritual Dimensions that I was speaking

*The Soul's birth* of. The soul has passed through these states on its way to its birth here—to its consciousness, because this is consciousness, although there has been a state of unconsciousness before, and this is the first step to

individuality.

This life is individual, but the soul in its growth to this

life has passed through a First Dimension and then a Second Dimension ; you now find yourself in a Third, and you go to a Fourth. Mark you, the man who thinks that he has stepped into this world is wrong when he says : " Here I am for the first time," with all his hopes, his fears, his ambitions, his sins, his wrongful restraints and all those things that he calls environment and heredity—my friends, they are poor words with which we play—but they are not in any way giving answer to that which we have been, and it is that which we have been in these other dimensions which has caused us to be the product that we are to-day, lame or halt, or blind or weak, or vigorous. It is that which we have been that we are, or are becoming.

*What we*                      Q. Hereditary from the father and mother ?

*have been we*            A. Not always, but a sense of reflection.

*are*                        You are going to say to me, why is it that the drunken father may produce the insane child and why is it that the old Biblical Law—the Law of the Prophets, is it not ?—is being carried out and enforced even unto this day, and why do the faults of the guilty fall upon the shoulders of the innocent ? But I assure you that not in this life but in the formation of character, in the formation of growth, in the act of becoming, we have got many of these things that Science calls the herding idea.

Science will tell you that through all the generations that have passed and gone you have got your inhibitions, your tendencies, your weaknesses or your strength. I want to say to you that in the state of your becoming you have grown or you have not grown according as the soul has been able to express itself in that dimension in which it found itself. The soul may have taken to itself all kinds of knowledge in one dimension, and very little in another, but the sympathies that were formed were embryonically formed before we came here, and that this world is the dawn of our consciousness, or the first moment in which we become aware that we are part of the Living God. But during that process of our becoming that which you are

to-day, and I am—because I too have been human—we have formed tendencies and those tendencies attract us one to the other.

A soul already here that may have the weakness of drink will attract a soul coming through who  
*Soul attracts* may not have learned his lesson according  
*Soul* to the dimension in which he found himself.

And so, if you look upon it as a growth, a procession from perfection to unconscious perfection, back to the perfected consciousness of being with God, then you will realise that that soul had not learned its lesson, and that like attracts like. The idiot has gone perhaps to the one who was weak in his drink. But remember this: That it is not always that the idiot or the drunkard is suffering so much as you are suffering for him, and that he is not suffering in soul for that. Because potentially in other ways he may be a greater soul than we who sit in judgment have ever known how to be, and these crippling effects of the body are not in any way stultifying the greater growth of the soul. That has been proved to you again and again by the great men who have done, and said, and understood. Have they not been ill of body, and some of them ill of mind, and many of them crippled and many of them indeed but poor humans in this life, and yet they have given birth to the greatest thought that the world has ever produced? And if you think that the soul, in any case, is expressing itself, is going into that box, or that shell, which it has fitted itself for by the law of attraction, then you will see that it is but a journey and that like attracts like, out of this that you call life.

One day I want to give you a thesis on the inorganic production of the soul. I want to show you the soul of man working logically and conclusively  
*The Fourth* through the forces of nature up to that  
*Dimension* which man has become, and when we understand what man has become—always the same soul, but relatively unconscious in its impassive state—and you find it bursting through into this conscious

state with the Infinite God. Then you find it bursting through into the Fourth Dimension, where the sensitives take and blend it with their own, and give you some of the glory of that which is blended, then you will see that this life is the apex of the circle, and that we have reached the moment of conscious affinity with God, but not till I have proved to you logically and conclusively the long journey by which we have reached this that we call life.

*Q.* We would like to know where personality comes in. When the First and Second Dimensions have been entered, are we conscious in any way?

*A.* No, the soul is always the soul in a state of growth. The soul is living side by side with danger, and side by side with knowledge, but it is not conscious of these things.

*Personality becomes individuality at birth*      The personality does not separate itself until you have reached this stage of individual consciousness.

*Q.* That is the earthly state?

*A.* That is so. This is the time of the personal growth. If you draw a circle and draw a vertical line through that circle, I would say to you that in this consciousness, or this life, you have reached the apex of the circle, and if you try to look back it is not possible for you to see the ground that you have travelled over clearly, neither is it in the desire to describe the circle that you want to look back; a man does not desire to go back, he wants to look forward. It is not till you climb half way up the circle—and that is in the spiritual life—that you then become conscious of the other part of the circle you have described; for behold, your position of growth is one which enables you to look back across and above, and you see the completion of the circle. But in this life there is desire to begin to describe the other half of the circle, and so if you will realize that this life is just that apex, and that now you are turning round consciously, and you are no longer driven, or living unconsciously, you are beginning to move consciously from this life onward—conscious perfectedness, perfected consciousness.

Is there any particular point that you would have me take to-day in my exposition to you? Believe me, my friends, that I come not to you only as a physician, neither do I come to you only as a healer, but I come to you with the knowledge of the ages, and the knowledge that all your civilisation has been built upon, and I bring to you in the name of the Infinite only the right way of thinking, so that we can banish all these nationalised problems which we have set up around ourselves in our desire to become civilised.

I do not come to you as a great physician, and cogitate, and give you medicines, neither do I come as one who sets himself up to say : " In the name of God I can cure you," and : " In the name of God I can forgive sin." I come to you as a friend, and as one who has had knowledge of civilisations which have passed, not to rise again, but that knowledge cannot be lost. It still exists. I do not come to you despising a profession of great men when I speak to you of your doctors or professors or apothecaries or physicians. They have their place in the great scheme of things, and I feel that their day in the great scheme of things is rapidly changing. I think that many of them in their hearts really believe themselves to be doing good to humanity, that not by the selling of noxious or baneful drugs, or by the writing of prescriptions that few can understand,\* or the fact that they have garnered knowledge in one particular subject, are they permitted to allow humanity to poison themselves.

*Changing  
views of  
doctors  
predicted*

I think the moment is coming when your great doctors and physicians are not going to pour medicine into the body, but will realise that if they are going to keep their profession it is not as doctors and physicians only. In the old days the Chinese physician was not a physician in the ordinary sense, he was a great teacher, a great philosopher. He was a man who enjoined and taught the family

\*" Hieroglyphics unintelligible to the layman." Sir Boyd Merriman, October, 1928.

to think, and eat all those things that were good for the body. In no way was he a man who permitted the family to suffer from what he taught ; or he would have lost his life.

You will see the sanity of my reasoning. When we send our sons and daughters to learn the faculty of this medicine we do not ask for them to be given a two-edged sword with which to kill us, but we ask for knowledge with which we can placate our laws, not by killing, but by eradicating the poisons in our body, those poisons which we have insisted on taking into our body through these methods of civilisation. We have done the damage, we and our forbears, by bad understanding of the laws that govern our stomach. It is not such a very long time ago in the annals of your civilisation when your medical fraternity bled a man, and took away from him his life-giving powers.

What is the cause of many of your tumourous and cancerous growths, what is the cause of so much which is connected with the liver, so much which is connected with child bearing, and wrongful conditions afterwards ? Your doctor does not understand the bacilli, the germ ; that is often taken through wrong feeding ; he does not understand that this germ, when it gets into the body, may eat into the foetus, and he does nothing to eradicate the germ. He waits until the part is nearly destroyed and the tumours have been caused by these bacteria building themselves and eating away the foetus. And all this has come from some wrongful tendency, from some condition of the liver that has been allowed to grow. Take the case of the woman with cancer in the breast, in the stomach, or the kidneys. In these tumours, if they are opened in their early days, you will find little white worms or bacteria. They feed upon the foetus. The power is reduced because the bacteria are feeding upon the foetus. Does your doctor give anything soothing, does he train the body to deal with that condition, or look for the cause of it ?

No, instead he cuts away the growth, and he sits in judgment upon the man who may find that there is some disease of the liver, and that there is a bad condition of the stomach, for without a really bad and congested and costive condition of the stomach you will have no cancerous conditions.

How many people talk of the effects of cancer and say it is hereditary? It is only hereditary in this way, that the mother may have had very bad, weak stomach conditions herself, and the same thing may be produced in the child, and although it has these hereditary tendencies in the early days nothing is done to strengthen the body against these tendencies as the child grows up. Thank God that in your Western civilisation to-day your doctors, your medical men, your philosophers are beginning to realise that Life and Health is in Nature.\* Look at the revulsion to-day against the knife. Through hundreds of years of civilisation in the East and in the West, have they not cut away portions of man's anatomy? To-day we are returning to the knowledge that the sun, the air, the fruits of the earth are the things that can cure. We have to thank God we have turned them away from the baneful effect of the knife.

*Q.* But in dealing with the War cases your remarks would not apply, would they?

*A.* I cannot touch upon the case of something which has been dealt with outside. It is far from me to say. I have a great admiration indeed for these men who have been able by the wonderful manipulation of the knife, to

*Abduhl sees the necessity of some operations* do the things that they have done in the name of surgery, and I see the necessity of its still being done, but these things which are produced mechanically are outside my thesis. I cannot touch upon something which has been introduced by man for the slaying and taking of the life of others. That is outside my forte. I deal with those cases which are produced unnaturally in the name of civilisation. When I first came to you I told

\*As a layman I have noticed a reaction against the régime of drug taking.

you—and I told you so strongly and emphatically—that the bulk of the trouble originates in the stomach, and through wrongful use and misuse of these organisms.

After all, we cleanse the outward portion of the body each day. If we did not, what would be the result? We would be breeding fevers and diseases. We cleanse the utensils from which we take our food each day, we cleanse all the portions of the body which are necessary each day, and we do talk of a cleansing of the system. If we did not, my friends, living as we do we would be creating plague. But think of the food that enters into your system each day. If you take unto yourself a machine you treat that machine rightly, not only outwardly, you do not only polish its face, you take it down sometimes and polish it internally, and you see that it is well and properly oiled; but the greatest mechanical organism that the Infinite has produced, you pour into it all the days, all the nights and all the years for how long, and you cause your children and your children's children to pour into this body all types of food; they ferment, some of them stay in the body, and it is incredible what civilisation will pour into this poor unfortunate member of the body. We never think from year's end to year's end that that poor misguided organ must be suffering because we have pain, we have debility, we have poor blood; no, we never think of that and we never think that we have given it so much unnatural food that it has lost the power to cleanse itself.

If we were eating naturally and doing the things of Nature it would not be necessary to do those things, but when we depart from the laws of Nature, and pour into this organ so much that is unnecessary, so much that is chemically prepared, we get the fermented state, they are eating into all these organisms and causing bad health. And then we run away and find a specialist man who will pour on the top of that ferment more ferment, which will stop the one, and cause disagreement to the other.

Cleanse the system with wholesome water. We must take hold of ourselves and try to assist this poor misguided



stomach and take away these foetid conditions which, if left, produce all these things. Can we not find the root basis of them in the bad application of food, because we have not thought it necessary to cleanse ourselves once in our lifetime?

*Our food  
improperly  
treated*

What are we doing to-day? The food that God has provided for us—we are not content with it, we take it from its root—we cannot take it from the ear, no, that would not be civilisation!—we take it and treat it, and by the time we have chemically

treated it the animals would refuse it.

I would that I could talk to every young man and woman on the verge of their life to-day clearly and positively and say to them: "Before you think of happiness or anything else, remember that I can show you that here is the way to build up your happiness, not by words, not by pleasant speeches at the beginning, but by teaching you to build up your bodily forces and your spiritual forces." Because no man can tell you that he can truly worship God when the stomach is bad. So I would take these children of the East and West, every one of them, aside and show them that only by simplicity of living can they build happiness, and that they must help Nature.

I cannot be too emphatic in returning to this point. I tell you there are three great systems. There is the stomach, there is the mind, and of all things there is the blood supply. We are poisoning the blood supply and the whole system by bad feeding of the stomach, and by bad thinking, and then we sit down weary and worn and ask ourselves: "Why do I suffer?"

I can assure you—and I had mind to take for my thesis to-day—that bad thinking is just as bad as bad eating or bad drinking. I want to show you the effect of bad thinking. I do not want to consider the man who says: "I am a good fellow because I do not fall into temptation." In a measure the man who has thought how splendid it would be to help himself to his brother's goods is poten-

tially worse than the man who has gone out and done it, because the man who has gone out and done it has got it out of the system; he may suffer for it but he has broken the vicious circle, though I would not like your law-givers to hear me speak of this to you! The man is thinking bad thoughts. And here is where we want to take hold of our Nation, we want to take hold of our children, we want to give them not only good health and good education but we want to give them clean, wholesome, sound thought.

*Ignorance* There is not in the whole phase of the earth  
*the only evil* evil, but there is ignorance, and how can we blame our young children if they shall take unto themselves mal-practice if we do not teach them how to think rightly? Half the evils, half the the neurosis that is attacking not only your Nation but all other Nations to-day, is the effect of wrongful thinking. You give to them the thought: "If only we could get all these things," and they live with envy and hate in the heart.

Thought is a very potent factor. I can never tire of telling you that thought is the beginning of the forces of the world. Great thought is the aspiration on which we come this way. If we had not desired to be, if we had not thought that we ought to be something, we would not be here. Your great geologist before he works it out, your great inventor before he puts anything on the market, first thinks it. Thought is tangible and you can build up for yourself a very good house or you can build up for yourself a very bad house by the power of rightful thinking or wrongful thinking.

By the power of thoughts we can give man not only a bigger outlook but we can cause him to expand his personality and life, to sow good seeds everywhere. We may not have the brain of the other man, but let us take the best that is possible out of us, not brood over what the other man has got. If we will turn ourselves out and examine ourselves we are doing a great thing not only in this life but in our future Kingdom.

All thought is relative, and as we think here we are likely to think in the next world. Abduhl Latif has seen *What we men in the spheres in hells of their own. think here we Here they have cornered a little space for think in the this or that, and they are thinking wrong- Spheres fully, and I assure you that many of the hells that are spoken of are hells caused by wrong-ful thinking, and by that wrongful thinking we are inflicting punishment not only upon ourselves but upon others, and the punishment that a man inflicts upon others is one that he has to suffer for a very long time. So when I say let thought be your master and do yourself what you believe to be the right things, I assure you you are not only building up kingdom of sanity and security for yourself, but you are building up a spiritual kingdom which nobody can wreck for you.*

I bid you "Good day," my friends. I shall be with you again, when I hope to be able to go into some of the more obscure conditions and the causes and effects of them in my next thesis.

The Great Merciful Creator cause you always to be His cheerful and loving servants and, indeed, may all that we do together in His Name make us realise that we have not departed from that which is true, but that we are trying to understand the words of the great teachers and of the great ones who have spoken of God to us, inasmuch as we have got together not so much to help ourselves but to help Humanity who have so long departed from the ways of health and right feeding. May all those who stand with us help us to cure and to give of our very best so that indeed our works and ways shall not be lost, but that in these moments we may be laying up health for those who do not now understand.

## EIGHTH ADDRESS

Case of Cataract dealt with—Colds, their cause and treatment—Cancer not infectious—Where it can be cured—Why so many women have it—How food and drink should be taken—Venereal conditions responsible for mind disease—Treatment of Consumption—Advantage of deep breathing—Asthma—its treatment and cure.

ABDUHL LATIF Well, well, my friends, we meet again; It is very good to speak with you. Now, before I would myself take up this speech and continue further with you, is there anything that you would ask of me?

*Q.* I mentioned a young Irish girl who wrote a letter about her father—it was written from Nancy—and about a cataract over the eyes.

*A.* I recollect—a strong mediumistic power!

*Q.* Yes. I told her what to do, and she is carrying out instructions. She asks questions about the belladonna. How should it be applied?

*A.* It is not to be given as an ointment, it is to give the animation. I tell you what I see is happening at the moment. There is an index to me that a part of—what is the outer portion? There is the iris; what is the outer portion? I have not the English word.

*Q.* The cornea?

*A.* The outer part of the eye is inclined to break up. The belladonna will give to it just that little animation to grip, to hold, and it must be put within but once per day, just before the retirement to rest, say one hour less than

that, to allow that to permeate, and then to animate, and to rest, and to remain.

*Cold—its prevention*     SITTER. I take cold readily—you cure it—true—but how can I prevent it?  
                                  A. You say to me : “How can I prevent cold?” You have always had rather a sensibility to them.

*Q.* That is true.

*A.* To taking chill. Therefore you must realise that too often, after repeated coming and going of these colds, the mucous membrane and the sensory nerves of the nose, and the nerves at the back of the throat, have become hardened in one way, so that they do not do their combative work, and at the same time they are easily distressed by any germ or any bacilli that is going around. I have spoken to you of cases of the catarrhal condition, both of the nose and of the throat, and I have told to you that in all cases of the catarrhal condition the very best thing to do was the douching, or the injecting of the warm water, with the little, shall we say, very weak ammonia, or in the place of ammonia, the very weak salt solution, and to douch the nose with that twice per day. The bacilli have a way of making inroads, and if you could see what goes on, they make for themselves these little habitations, and the salt is a great cleanser in all ways, and also strengthens. Also massage on the outer bridge of the nose which helps to get all the blood vessels working strongly.

Deep breathing and sleeping, with the cold air as much as possible, is very, very good for you. In God's pure air there are rays many—healing, light, heat—of which your scientists begin to have a dim conception. Also keep away from certain things. Nature has a way of holding out pollens in front of her, and giving to you intuition—all things that may cause irritability and excite the sensory nervous system—things that odoriferous conditions and certain smells may cause you dislike.

SITTER. Excuse me just a moment, Abduhl. I have

had no sense of smell for fifty years and only once—and you gave it to me for a few minutes years ago—have I been able to smell anything at all. You gave it to me to show that the organs were still there.

A. But they had been permitted to fall into disuse?

SITTER. Yes—I should not be able to detect these odours.

A. But in the case of dust you will often find an irritation reaches the nose, or if not irritation, just a little pinpricking condition. If you will douch the nose regularly, as I have suggested, you will find that you are strengthening the organism of smell as well. And if you continue to do that quite regularly, with tepid water, you will find it is quite as easy as taking care of the mouth. And why not? It is equally important that the breathing apparatus also should be kept cleansed. We take care to wash our mouth, but we take no notice of the nose, through which we are breathing all the time, and introducing impurities into our lung system, as when you are breathing in the God-given air it is not necessary to take these things into our life, but when you live in a city where you are manufacturing filth and breeding disease, and living—no matter how cleanly you try to live—in the midst of all kinds of germs, it behoves you to take precautions, and I assure you it is equally important to turn attention to that part of the body as it is to the teeth, or to the outer form of the body. In cases of cold, so many people will run away to the medical man.

The medical man, whoever may get into contact with my treatise, may think I have a great grudge against him; I have not that, please, but would that I could just take hold of the medical fraternity as they are, East and West, to-day, I would teach them to show individuals how to be healthy by simple methods, rather than by these complicated means which they adopt. It is because you are not medical men, it is because you have more intuition of the general animation of the body that I speak to you. No medical man can disabuse one word that I give to you.

What I give to you I give as a man who understood the natural laws and functions of the body ; I lived in an age (*i.e.*, 1162-1231) and country when health of the body meant health of the soul, and I assure you that

*A healthy body means a healthy soul* no man can have a healthy soul whilst he has an unhealthy body.

*Most of your prescriptions and most of the things that are spoken of by your medical fraternity to-day are based on the simple things which were known to the people who lived ages and ages ago, and I told you how the trend of modern science tends not to become helpful to the people, but to become fashionable to the people. When you have taught man to realise that health is in his own hands, and not in the hands of the medical men only, then you are doing a real service to humanity, and justifying my coming to speak to you, and warrant you doing something for humanity. There is so much corrosion, so much poison that is wrongful and impure which is received through the nose. After all, it is the window of the whole soul and bodily effect, and if we do not keep it clean and well working, then we are poisoning our body ; the mucous, much of the congested condition which is generated in the nose, will press upon the sensory nervous condition leading to the ears, and very often much of the condition of the ears and much of the pain of the ears, comes about during a cold. It is the pressure that is caused by all this congested condition of the nose which is pressing upon the arterial system, and making the sensory nervous and sympathetic systems a little unbalanced, and causing them to become a permanent thing.*

The whole sensing condition of the body, the eyes, the nose, is all based on a very, very delicate system of nerve actions dealing with the brain. If you are going to permit this part, the nose, to become congested, you are again going to stop the free blood discharge to the eyes, and you are helping to a very great extent to give to the eye strain ; a strain may produce a tightening of the muscles here,

and give to you headache, and cause the brain to have more work to do because of the congestion that you are placing upon the whole system in connection with the hearing and sight and smell. What I say to you, friend, applies to all such cases.

It also does so help to do away with that deadly and insidious complaint which is often the cause of so much neuralgia, head trouble, eye trouble, ear trouble, this *Tonsilitis* chronic catarrhal condition which in time will badly affect the throat. The doctors call it tonsilitis, quinsy. Many of these things are brought about in the first place by impurity received from the congested condition, and the catarrhal condition of the nose, which is reacting and resting, and finding feeding ground around this very delicate part of the throat. So it is very very essential.

And your questions, please ?

*Q.* That party at Brighton who thinks he has angina pectoris—how is he progressing ?

*A.* It is not the heart—he has given himself this suggestion—it is not the colon itself, it is the inner intestines ; over a long period they have been laying up for him all this trouble which he has at the moment. He must get the whole intestinal system clear and sound so that we get rid of this pressure to the heart. I want you to be emphatic. Over a long period of time he had been abusing that poor organ until it has, shall we say, answered back ; but at the same time he is not suffering in the way that he thinks. I am so sure of that which I speak of. Remember, I have lived in the East. In the East most of the diseases are caused from the impurity of food and water, and where there is so little in the way of cleanliness. You know, after all, that most of the fevers that are caused in the way of cholera come from the impurities.

*Q.* And insanitary conditions ?

*A.* And if insanitary conditions outside can produce these things, how in the name of all that is good can we think that we can have an insanitary condition here and



yet have health? I defy anyone to be able to say to you that is nonsense, because I am going to give to you the root basis of the ills, and to show you in the next few lectures how these things are set up.

*Q.* I have been down with the man at Winchester and I find his wife greatly improved, and interested. I thought that perhaps one day before we had finished I might get his wife to bring him here. She is reading that book about you.

*A.* It would be distinctly good for both of them. I would not object. I come to you in the name of good sound commonsense, and not to air opinions, I assure you, but to help humanity to help themselves. If I may talk to her—she may not like my speech, but I assure you if I am to cure him I must first open her mind, because she is a difficult woman. It is your own fault, you give your Western women too much latitude!

*Q.* There was a very interesting thing that I saw in the paper the other day, an article on a book written by a Mr. Barker with reference to cancer, and Sir Arbuthnot Lane had a preface to it. He was dealing—

*A.* (interrupting). He suggested to you, I know, that cancer was caused by the impurities that we introduce. Oh! my friend, is it not so?

*Q.* He ends like this: "In every case in which I have had an opportunity of verifying I have found that the cancer patient was suffering from chronic intestinal stasis (constipation), and that the infection by cancer was an indirect consequence of this condition."

*A.* Very, very true. I am so glad to find that somebody is looking for the root of the disease where it should be found.

*Q.* You gave us the cause of cancer. Is there a cure, and what is the cure?

*A.* Cancer does not attack the body until middle age. It is very, very seldom that you find the condition, say of the youth, going out with cancer. We hear so much of

heredity because the mother will say: "It is what I have suffered; do I not know it?" and the father will say: "It is what I have suffered; do I not know it?" and so they are forming the *thought basis*, and the child may have the same hereditary weakness. That is all that heredity has to do with it. But if the functions are properly watched in the child it will not be so. I assure you that cancer is not a germ that can be passed from one person to another, and I also assure you emphatically that cancer is never something that is produced in the young and healthy body. Cancer is undoubtedly caused by our own too much goodness, or too much ill-behaviour to our system. It is usually around the liver; In the case of women you will say that cancer is a devastating complaint, and that it is because women in the middle of their lives are very often inclined to abuse their digestion, and probably in the feeding of their young, and in bringing children into the world they do not take sufficient care. All operations and all these other things are brought to bear, and much is often done by the medical man which, if left to nature, would be done by in nature's own way.

We find that, by so many of the things that are taken, the digestion, especially during the time of child producing, is often upset, and we find also that at about that time the woman is apt to depart very much from the regular way of feeding. It is because during the child producing and child rearing period of her life she devotes so little time to the mastication of her food, to the proper feeding processes, and she does so often during those times introduce into the body so many unhygienic conditions. It may be—as in connection with so many women often in the earlier days—by an abortion. Something is left in the body; it may be something connected with the wrongful application or stopping the breast-feeding process.

In connection with the child, it may be during the time that the breast-feeding process is stopped she has not kept the bowel condition there open to prevent constipation,

and much of that that is in the breast congeals, and sometimes forms there.

You have two ducts there which, in the case of pleurisy, often fill with acid, and are tapped and the liquid is taken away. Very often it is that the congealed condition from the acid which is left after the milk has gone forms just under the breast, and because there has been no real cleansing process after that time it is allowed to remain at the top of the stomach. That is why it goes on and goes on until it forms a kind of silt; worms are formed which not only attack that congealed faeces which is left, but you will also have them attacking much of the faeces in the inner intestines. They produce the bacilli which feed the little animal, the germ; it feeds upon all these excrescences which have gone on in the system over a time—this gathering you may term it—and this goes on over a period of years, and it is not until the breasts, the liver, the kidneys, wherever the trouble is, the intestines have been so seriously attacked, and help is practically impossible, that we call it by the name cancer, and we then try, when we have nothing left, to open up that poor soul, take out that damaged part, sew up the body, and leave the real harm and all the badness inside. But never a word as to how to keep that woman from suffering. Nothing is said to her that she must be immediately fasted.

*What happens in Cancer* In the case of cancer what invariably happens is that everything that goes into the body is going to waste, the germs are feeding on the food, and there is no nutrition received. The great thing to do is to give the germs no food at all, but only to give to that stomach a great cleansing process and a fasting process. I would feed in no way a cancer patient, I would see that the body internally was well washed with a solution of perhaps even a little salt. It would cause vomiting and sickness, but it would clear all the ducts. I would see that there was given an oil preparation which would clear the whole system, and I would have the complete use of an enema, which is so necessary in

this case, because over a long period this congealing takes place, and no oil and no internal method will entirely cleanse the congealed food. It is only by, over a long period, filling the colon with hot water, two or even three quarts—you can begin with a pint and go on and on and on—the colon will bear it; *hold and retain* until everything is swept out of the system. You may not do it in one application, you may not do it in ten, because you have by application of this hot water to loosen and disintegrate all that fæces that has become hardened and become clinging, and a part of the internal structure. There is a cause of your cancer.

In the majority of cases in all countries it is the woman that suffers from cancer, but in most cases when the man suffers from cancer it is cancer of the liver, cirrhosis of the liver; it is not always called cancer, but it is acute to the liver, and is due in most cases to the wrongful feeding, and the feeling that that man has done nothing to get over the conditions of constipation until the fæces has become congealed in the body like a thick wall. This is insidiously breeding germs, and we go on feeding the germ, giving to it more food, more food, and each meal is taking a day off the years of our natural life.

Q. There is one theory that a blow will cause cancer.

A. A blow cannot cause cancer. I was going to speak of that, but I wanted to give you the first instance of how it is produced. It is in the body, and then it goes into the blood. It is in the blood. Very well. If you are struck, or if you have an accident the blood has become impaired and that part is bruised. Do you see that all the impurity has been brought into one portion and congealed it—the germ rushes through the blood, fixes upon this congealed condition, and before you know where you are you have the system infected? But it cannot produce it unless it is already there, and condition ripe for its being revealed. That germ is not at all flying in the atmosphere—it can only be produced in the fæces which ferments

and then congeals in the blood. When it is really established in the system it is no good to tell people to have an operation. I say to you that we try to nourish cancer patients (and often they have voracious appetites), but in most cases of cancer you notice great waste in the body ; cancer eats up and destroys, and if the desire for food comes, the impurity in the blood is drawing everything into that germ condition.

*The Cancer germ is not infectious*

The real cure, if you can call it a cure for cancer, is to immediately take away your patient from the conditions in which he is living, take away from him all vegetable forces, because there is something in the vegetable that helps the growth of the germ inside. You are giving to it the food that it likes. If it is a tumourous condition do the same. Put your patient on to a milk diet as in the case of typhoid. No solids whatever, do not give aperitifs that are going to hurt the body, but give oils that will cleanse the body without the purgative effect. Get rid of as much fæces as possible. Give it a cleansing condition over a few days. See that Nature does as much of the work as possible. Remember to give the weak solution of salt, so that you clear the upper intestines, even if it causes vomiting. Then give plenty of hot water, and perhaps one quart of milk through the day, not to be taken generally but to be taken when the patient will and can. Then get the enema to work, cleanse the colon and remember that it must go on over a period, because often the pressure and the disease has caused the colon to become transverse. Therefore, you must continue until you have got the stomach, the upper and lower intestines clean. By doing that with your cancerous patient you are clearing the bacilli and germs out of the body.

Then, please, the massage is always very, very good to strengthen up the parts. Other outer applications are useless. You must immediately after a period of perhaps three months milk diet only—anything else is injurious

because you are feeding the germ—continue the oil for the week. The douche will cleanse away the faecal matter which has grown up through all the years, and which has become hardened until it has become a wall to the intestine. Do that and you are going a long way to cure cancer. If it is properly and carefully conducted, there is hope—but none from an operation.

*Q.* Would it be a good thing, in a very bad case, if that portion were cut out, and your system were tried on top of it. Would that hasten recovery?

*A.* In a very bad case of operation, yes. And then begin the treatment. There is no reason why that patient should not live for a long while. There is no need at all for the number of deaths in your country due to cancer. If a sensible doctor sees that his patient is eating certain things which are perhaps producing the poison, or if he has the good sense, as many of them have, to see that starvation is the only thing, and to see that the system is kept poised and cleansed, it may be that you have got rid of the sap of the germ. That is the trouble with cancer, if you leave any of the germs behind I assure you it will appear again. An operation does not always get at the trouble, because it is in the faeces and the operation does not touch it. After all, we may have some stomach trouble, the faeces goes on and hardens; the rest of the body may be kept cleansed but in that hardness there is death; it is in the body over a period of years. It is due to that wall and some inflammation or acid that you are getting your germ eating and living. That is why cancer may cure itself on rare occasions or why it may continue until it has brought its heavy death penalty.

Certain foods may reveal it once it is there. Certain vegetable foods that have the acid within them will remain in the body, they are indigestible to the body, some of them, or any food that has the seed or the stone. It has a way of going into the intestine and remaining. That may easily be said to affect it; but it cannot produce it. And I assure you that your medical fraternity must realise

that cancer can be cured in the majority of women by teaching them the commonsense laws during those particularly trying days of rearing their young, of bringing their children up, of looking after their children, that good health is most essential to them then. Then

*Care essential* there comes the change of life, and because  
*at the change* perhaps during the menstrual period the  
*of life* woman has not kept the body clean, again  
 what happens? From the age of forty-five

to sixty is there not a heavy death penalty in connection with women? It is during the cessation or after the cessation of the menstrual period. The woman may not keep the body clean, and all that faecal flow enlarges, and that is why such a large toll of life is taken of women just after the change of life until the age of sixty.

Olive oil is effective and most important at this stage—it is salubrious to the body. It tones up the system and at the same time feeds the corpuscles without giving any acid or alkali. At the same time it cleanses and softens the faeces in the body and gives you some help generally in the washing of the body.

*Q.* There is one thing—it may not be in keeping with your thesis generally—but we have submitted cases to

you of cancer where it has been quite hopeless, yet you have relieved the pain. I  
*Abduhl* have letters saying so.  
*alleviates the*

*pain of Cancer* *A.* For the reason that I have been able to sow some seeds of suggestion, and also because I have, working from a long distance, always given the suggestion of the laying on of hands, the notion of the healing, the massage, which will not only ease the pain, but which is helping to remove that faecal matter from the body. By the very help of the suggestion, by the very help of the laying on of the hands, by the rubbing, I have been able to produce relief.

*A.* Food taken into the body too hot is also bad.\*

\* "Hot food is liable to cause cancer of the stomach." J. Ellis Barker at Manchester, October 9th, 1928.

You know that you should take food at a tempered condition ; you are not helping the stomach if you are going to force into it hot food, you are going to set up gases, and cause combustion. There is already something there, the hot air will mix with the animations there, and cause a great deal of trouble, and in the rapid cooling to pass into the larger gut you are congealing the food without in any way taking the strength from it that is going to help the body. Watch an animal eat its food—it will not touch hot food or drink, unless as a domestic pet, because it has the instinct to know what is good for its body. But man, oh ! man, is suffering from this error. In the proper way the animal will masticate his food, he has the natural saliva, and he does not drink with his food. But man drinks with his food, stops the flow of saliva, and in every way upsets his poor stomach, and then asks the physician what shall he do.

*Q.* When we have our meal in England, we may have three courses or so. We have meat with *Drinking at* vegetables, and then a little wait, and then *meals* some sweet and cheese. Are you allowed to drink between those courses ?

*A.* My friend, if you ask of me what is the right thing to do I would say to you, drink before, if you will, and do get the mastication done. I do not mind how you drink, but if you are drinking with your food, you are stopping the natural flow of the saliva which is making your food pliable as you chew it, and you are sending the food into the stomach not prepared with that saliva, the natural juices which the body is giving to you. There is the danger.

Nature has provided you with saliva to make your food congenial to the body, and you are putting it on one side, eating food often chemically produced, and sending it down roughly to be received without the forces of saliva. Do your mastication and your feeding, and then, if you will, pause between your courses, and drink a little if you must, but do not, as so many people do, drink of the beverage



and eat at the same time. In fact, if I were going to take you in hand and make your stomach strong for you, I would say you must not drink for one half hour before the meal, and not for one half hour afterwards. You destroy the life-giving preparation of the whole thing if you sip and take food. You will find that when the Eastern sits down to eat he eats; he may make a long meal of it—it is a great pity that he does—but he eats when he sits down, and there is no drink until afterwards. His food is the main object, and he eats knowing that he eats. How often is it that there is only one meal! How much better would it be if we cut out so many of the meals, and gave Nature a little chance!

*Q.* I am afraid we have diverted you from your Address. This cancer is such a dreadful thing that I hope you will be able to help us?

*A.* In speaking of the cancer I have tried also to speak to you of the tubercular conditions which often arise. In the tubercular condition when it is generating you do throw out the germ. And that is to a very great extent infectious. The cancer germ is not infectious; you cannot get the cancer germ by waiting on the cancer patient, by taking his breath or by eating anything that is produced by him. So in its way, although it is more deadly, more malignant, yet it has not the deadliness of the tuberculosis. Tuberculosis is often a glandular condition. It may be that the infection is in the weakness of the glands. I do think, as we begin to understand the lack of secretion in our glands and take the right food and give it to our children, that you will find consumptive conditions are on the wane. Much of the consumption that we know is attacking the bowels, the lungs and the chest is in the first instance due to the fact of impurity—which comes in the bad breath; it is in the blood, it is a thing that can be passed on from generation to generation; and I want to assure you that seventy-five per cent. of the tubercular conditions that we know to-day are, not only in your Western countries but very much more so in

the East, is produced by some forms of the venereal condition.

That is a very serious statement, and a *Venereal con-* statement that I do want to speak to you on, *dition respon-* later on. I think that perhaps in my last *sible for much* treatise I am going to show you the effect *tubercule* that can be produced, not only upon our own lives but upon the lives of our children and our children's children through our ignorance of the laws of sexual intercourse. If only we would realise the numbers of ills that are set up within our body, such as the epileptic conditions, the neurasthenic conditions, the paralysis, and diseases of tumours. In some cases the rapidity of this tubercular condition is often hastened by these venereal conditions of which we have been utterly unaware, and which have been sown in our system, and which we have not been able to release because, unfortunately, of the ignorance with which people treat the human body. It is a subject which is spoken of with bated breath.

I am not blaming anybody in bad living or in loose living ; these conditions I want to show to you how they can happen—how you say ?—in the best regulated families—due to some condition of the wife or of the husband received from generations past. We have got to show that, so that our boys and our girls, and we ourselves, shall be protected from this. But in the case of tuberculosis, if we could only take our patients in time and realise that the right food in this case, the food that will produce the amount of—what is the gland ?—the thyroid ?—very often in many of our children who are in a scrofulous condition or who have bad glandular conditions, it is due to the lack of *Importance* thyroid in the body. If, therefore, we can *of the Thyroid* have the foods that produce the thyroid we *gland* will undoubtedly in our young outgrow those conditions.

Again in the case of our consumptives you see what a voracious appetite many of them have, and once the germ

is in the body it attacks that portion of the body which is weakened through bad breathing, bad ventilation, and inactivity of the thyroid. My friends, there are a hundred things which I could touch upon when I speak of that particular agency, because I want to speak of it in connection with many other fevers. Often we give unto these sufferers the wrong types of food instead of the nourishing types. In the case of consumptives—and your doctors may not agree with me—a rigid dietary is very often essential. And of all things, we allow the diaphragm to be closed. The lungs we breathe with are not the only lungs. There is the diaphragm, or the lower lung; if by bad breathing that becomes closed up, it is not getting the best air conditions, and so we are not breathing the air to keep the lung condition healthy, or the chest or the throat. In every case, instead of allowing them to become as they do, through relaxing the whole system, we should see that they breathe from the stomach.

I would give every consumptive fresh air, and I would combat by tooth and nail every desire that he had to relax himself. If only we would take it in hand, and not by over-feeding but by nourishing conditions, and not by poisons and toxins but by understanding the thyroid, by feeding the body with the right substances, and by every way controverting the desire to become ill, we should do much good. And I would in every way see that the phlegm condition is got off the chest, and even though I exerted them strongly I would throw out disease by getting them to breathe out. The consumptive practically ceases to breathe properly the moment the disease becomes rapid. That must be spoken of later on, and also I want to say to you that the cancerous condition may turn to the consumptive so that the one may produce the other. There is one case—have I time?

*Q.* You have a quarter of an hour.

*A.* I will get back to my original thesis. I was speaking to you of the nose and the eyes; I was speaking to you of the throat; I was going to speak to you of an

affection that I suppose is producing in its way a great death percentage in your country to-day, and that is the

*Asthma*

case of asthma, which, after all, must come under the head of cold, because in many cases the cold not only attacks the nose, it attacks the throat, and weakness of the throat follows. I want to speak of bronchitis and the things that it may give rise to. I suppose that many doctors are still looking for the cure for asthma as they are looking for the cure for other things. Many of them will tell you it is produced by one thing and many of them will tell you it is produced by another.

You have never yet found a case of asthma that has not this basic reason in the chest. It may be produced by acute bronchitis, it may be produced by the irritation of the mucous membrane of the nose and throat, but in nine cases out of every ten it is produced from the stomach. And you must pardon my reiteration as to this organ. And what are you going to do with the case of asthma? You are going to see your asthma patient looks after the nose in the way I have told you, strengthening the mucous membrane. I wonder if you know anything about alum in this country? Is the use of alum known to you in the case of tooth and gum disease?

*Q.* Yes, it hardens. It is an astringent, is it not?

*A.* It is an astringent, and after you have got your cleansing work done the alum tightens and hardens the system, thereby shutting out disease. It is always useful in all diseases of the mouth. Take your case of bronchitis, you know that all bronchial—I sometimes lose a word—I mean the little tubes lying in all this region, and acting on the one side with the heart and the lungs, and in some way with the stomach, becoming clogged as the result of cold, and the result of fevers which you call by the name of acute influenzas. I want to tell you that in all cases of cold and influenzas and these lesser appendages of the system, the use of alum is very good for the mouth in preventing the minor things that come along, and also the use of ammonia.

In the case of a cold suppose you go away and say : "Abduhl Latif speaks a great deal, but I will not take the trouble to do this until I have got cold." That may be so ; such is the weakness of human nature, but a solution of ammonia rubbed on the hand, sniffed with the nose is very, very good. Ammonia is a wonderful astringent and a curative agent ; in fact, in the East

*Ammonia* many people say that by going into the places  
*good for* where the steeds are kept, much bronchial  
*Bronchitis* trouble, much asthma can be cured, that is  
by going near to the places where is the

manure. It is not the manure, but it is the ammonia rising which is able to kill the germ. You rarely find a person who has much to do with horses suffering from this, because the ammonia kills that condition. Ammonia is a great help—salt, ammonia, and what the doctors call the red pepper is another great astringent and you will find the Eastern people know the value, because in all their food they eat of the cayenne.

*The* In all cases of bronchitis you see what  
*Diaphragm* happens, the diaphragm has not been used,  
*must be used* it has shut itself up. Why has it not been used? We have shut ourselves from the fresh air, we have shut out all sources of help to ourselves. We have taken to ourselves toxins and poisons which may lay up for us much indigestion and constipation. When this diaphragm is not working rightly it is because something is resting against it, shutting it up, and the moment you do not get the upper lung working with the lower lung you are likely to have congestion and chest trouble. So in all cases of the nose, the throat, make it absolutely salutary and necessary that breathing shall not be taken from *here* only (the lungs), but from the stomach, and in that way you are giving life not only to this organism but you are expelling all the bad gas from the stomach. Always remember that, and in no case shut up your bronchial subject, but give him the fresh pure air and let him breathe out by the deep breathing much of the trouble that is within.

Never feed bronchitis or any of those conditions, but starve them and give only health-giving milk. Your doctor will say in all cases of fever immediately cease food. Nature demands that we empty away everything pressing on the diaphragm; if not, you may get pneumonic conditions, but if the doctor is wise enough to see that food is not delivered into the body—not only ought it not to be delivered, but we should do our best to rid ourselves of everything deleterious within us because we are causing one lung not to be used with the other and if not, we have got the bellows blowing one way. A person may have had acute bronchitis or valvular trouble of the heart or stomach trouble, but in the great majority of cases asthma is produced from the stomach. I say to you of the necessity for deep breathing, and almost for starvation. Also look after the nose because the mucous membrane is so tender. In breathing through the mouth the mucous membrane becomes congested and it grows, and we get something in the way of hay fever, we get pollen; when we get dust conditions we get all kinds of noxious things which immediately set up an irritation which causes a counter irritation—the diaphragm is not working so it cannot say: “tsh!” to the whole thing, and so it begins to work on the lungs and then you get a great deal of this phlegm produced.

The great thing with your asthma patient, even though  
*Cure for* he tells you he has had Asthma for years, is  
*Asthma* to say: “I will cure you”—and this is the  
cure—practically starve him, and the most  
rigid opening out, because there is a direct pressure upon  
the diaphragm. Relieve it. Remember that your  
asthmatic always suffers most in the evening hours or the  
night. Trace it; what does he do? Before he goes to  
bed he has probably eaten, he has therefore got something  
resting on the diaphragm; the diaphragm is trying to get  
the breath to help the congested condition and it cannot  
do so. The weight on the diaphragm is going to cause  
the nervous condition to come into action, and because

the diaphragm is not doing the work, the heart has to do double work ; the strain on the heart is immense, the heart is trying to pump the blood through the congested area, and it cannot do it.

Your asthma patient will eat and will lay for four hours, and during that time the digestive process is going on, and the acidity is going on. Ask him to do breathing exercises, sleep with fresh air, do the ablution to the nose, keep the throat well gargled, keep free of all fatty combinations, eat only the things that are going to be health-giving, and I assure you that by that rigid dietary conditions he will come to you at the end of one month and say to you the heart is better, the bronchial condition is better, and the asthma condition is better and better. Asthma amongst the Chinese nation is one of the great killing processes ; in fact, they grow their herbs in the hope that they may be able to cure this state of asthma. You know how it is produced. The Chinese are a great rice-eating nation. Rice, no matter what you do to it, is a glutinous substance ; and is most difficult of digestion. The glutinous substance hangs heavily in the stomach, and it lays on the diaphragm, and anything that is a glutinous substance will not allow the diaphragm to work. That is the reason why so many of the great Chinese nation are wiped out. They say it is by the heart. It is by the asthma, not by the heart ; it is by the strain that is put on the diaphragm, that is causing the heart to breathe when the heart should not breathe. Anything that produces fat in the body, or heaviness, and a clogging condition of the body is intensely bad for your asthmatic or the bronchial patient. Starvation, fresh air, the right dietary process, and I guarantee you will remove nine-tenths of the trouble. After that clear the stomach, and you have cleared the trouble.

I am grateful to you. I thank you and I hope that always I may associate with you so that I may give to you a true understanding of the use of your body, and as I give to you a true understanding I give to you light on many

of the things that are destroying you to-day, which were not there before, but which civilisation, with all its newness and its proficiency of poison and toxin, is bringing to you. If we can but combat it we are doing good.

My friends, if you have passed this way as I have, you have got a little further ahead. If you can see that something that you have understood will help another man to understand and make it easier for him to live this spell of life, it is worth while. It is the God within us that helps us to help one another. It is that sympathy, because we are all of the Great Root Force, all brothers, and unless we do maintain that great brotherhood of man how do we ever expect to reach the Fatherhood of God? Alas! that it cannot always be deeds with me but that I have to come down to words. I have to give to you the words so that you may do the deeds in my name. It is good. I have spoken. I leave you my blessing and may all that I have said bear in its way some fruit for you and for others.



## NINTH ADDRESS

A blind patient attends—his wife told what to do—Effect of Unconscious on Conscious mind—Noises in the head treated—Patient who hugs his trouble—Tuberculosis—how to treat it—X-Ray does not cause cancer—Kingdom of Heaven—how it is reached—How to treat mental cases—What Insanity is.

ABDUHL LATIF. Well, well, my friends, I have the great pleasure of contact with you once again. Alas! it will soon end, and you have been patient with me in all that I have said unto you, you and I will miss these little communions, but I feel and know that they will continue in our hearts.

Abduhl also thanks you for bringing to him his friend, so that in person he may contact and help the eyes to become strong and that he may be able to realise and to know his friends; if only he will have courage and understand that the will to be strong lies within, and that Abduhl can but stimulate that will and give all his strength and encouragement so that he shall see. Is there any question that Madam (to the wife) would ask Abduhl? If it is not of the eyes it may be something else that you will ask. Abduhl is your servant.

*A wife  
brings her  
blind husband  
to speak to  
Abduhl*

THE LADY. I should like to know whether there is anything that I can personally do to help my husband regain his sight?

A. Well, Madam, there is everything that you can do, and, literally, there is so little. Very often the functioning of our body through some illness, through some dropping away of the strength of the body, these organisms become for the moment out of our own control. When that happens it is not that your physician can give you back that which is within yourself, but you can often by your sympathy and nearness to your husband give to him strength, a suggestion.

The right meaning of suggestion, Madam, is the stimulation of the nerve centres, a helping over the difficulties, and if you will continue always, if he is resting or sleeping, to send him the thought—you need not speak it aloud; you are in touch with his unconscious mind—if you will but speak the words of healing, if you will admit that the trouble is there but that the trouble is going to leave hold of the eyes, and that we are all aspiring to help in the process, you are building up about him a tower of strength. The cheerful heart will make a great difference; and often it is not the spoken word, it is the grip of our friend's hand in the moment of need which gives us the help and encouragement to go upward and onward. The power of thought is the greatest medicine I can put in your hands.

You cannot direct his thought, but you can all the time supplement it just by attending to his illness and sending out the thought from yourself and the thought from me, and together we shall give him strength to regain that which he has but temporarily lost. If you will but do that believing it to be really a truth that your thoughts are helping him, then you are doing more for him than the greatest specialist who will come in, look upon him and pronounce his case as hopeless. Very often the look, the very feeling: "I can do nothing," gives the lie to the hope in the sufferer's heart. The feeling of brightness will do its work: "We are going to get you well." That is the way in which the cure is made. I am so perfectly certain that sight is being restored—not that it will be but that it is. On that I want you just to help Abduhl, perhaps

to-night when you have the moment, and to realise that we are working together, that his birthright shall be permanently restored to him. That is all the help that you can give to him, but if you give it to him believing that you will help, then you are laying up a stronghold which nothing can break.

Madam, there comes a moment in our life when we feel that we must go to somebody else for suggestion. Why cannot we suggest it ourselves? We can and we do, but very often we go on giving the suggestion to ourselves but we are not following it up with the faith within ourselves. But the unconscious mind will take the healing thought from a stranger—*Healing thoughts* because we are all root of the Great Life Giving Principle and there is something in sympathy between us, the one with the other, and it is that sympathetic liaison, that adherence of man to man, of mind to mind, that great sympathy, because we are all of the great Brotherhood which makes it possible for one man to be able to help the other. The mind becomes a little, for the time, not working well, but another brother can help the mind to work well, when you perhaps cannot do it for yourself. Give him quiet and ask him to give way, realising that his sight is in his own hand and that his thought with the co-operation of his friends is going to make the battle a great deal easier.

*Q.* I do not know whether you made contact with this case. I got a letter yesterday from a party at Cardiff, who writes that his father will be sixty-five in July, and has had noises in his head for three months. He had his ears syringed. This improved the hearing but the noise is as bad as ever.

*A.* There is a constant drumming \* in the head, but *Dizziness* there is in one nerve an adhesion, and I feel that the two nerves conjointly have come together, and they are causing some kind of sound such as you get sometimes in your Western speaker.

\* The very word used in the letter but not mentioned by me.

*Q.* The telephone?

*A.* Yes. Instead of anything coming to the hearing clearly it is leaving an echo behind it. Then he is having a ringing from external noises, as a result of that echo due to the adhesion of the nervous principle. I think there was trouble with the ears previously and that was about twelve or thirteen years ago. There has been some fevered condition of the body which has left the adhesion of the nerves connected. As he gets older and the muscular condition becomes tense and set, the adhesion is growing and it is making of itself a sound-box which is there within the ear, and re-echoing to the echoes all the time. Would you ask that around the ear and to the back there should be very, very gentle massage over, say, a period of a week or fortnight? See that the nasal condition is good, because there is a slight nasal affection. See that the throat condition is good. Syringing again from time to time of the ears by—now this gentleman will help me; it is a solution; I do not know that you use it in your country. It is a great cleansing solution of hydrogen.

*Q.* Hydrophosphate?

*A.* No—the peroxide of hydrogen. That is particularly good in all cases of ear trouble.

*Q.* If it could be cleansed again with that and in the event of pain could the ears be stopped with wadding?

*A.* Yes—then gentle manipulation and the cleansing of the nasal ducts, always seeing that it is done very, very gently to relieve the tension. If that is carried on for a short period our friend will be feeling a great deal better. There is no trouble at all with the drum, there is no injury there.

*Q.* Have you had a look at the patient I went down to see at the hotel, the one with the supposed heart trouble?

*A.* Oh, yes. I feel that he is not perhaps thinking that we have enough sympathy with him. He is feeling a little disturbed in his mind that we have not laid on more sympathy, and that we have not exerted ourselves more in

going into his case. He thinks we have taken away from him a really bad state of affairs and given him something that is not so drastic, and that he is taking us very lightly, as though we were fools, and do not know our own work. I feel that that is so and, of course, as long as he sets up that condition he is standing in his own way. My friend, if you have speech with him you may tell him that Abduhl feels that he has held us of little account and importance. You understand, he would infinitely prefer to be a patient with a very bad heart than a patient who has simply a very bad stomach. We have removed from him something that was a source of great comfort to him, and yet discomfort to everyone he came in contact with. He has not easily forgiven us—Abduhl knows exactly what is in his mind and thought.

*Q.* I was speaking with a gentleman recently who is taking premises with the idea of using his healing power on sufferers and wants your help. Are you aware of this?

*A.* I am aware of the man, but not of the household. I am very anxious to help, my friend, but with all due respect to the healers whom Abduhl would help, they would throw Abduhl's opinion away, and they would take their own.

*Abduhl willing to help healers* If he will work quietly with Abduhl and will submit his vehicular power to Abduhl, and be willing to go wisely and well Abduhl will give him help, but he does not want his help to be connected with anything that is not to be direct a help. I do not want my words to be bandied about in such a way that people will think it is better they stayed away. Whilst I am anxious to help it is only when it is with the sound and practical idea of helping humanity, and I do not want to lend myself to anything that might be considered as not quite on those lines, but though I am anxious to help spiritually, I cannot be responsible for what the human mind will do when I am away. I am an Eastern, and I know that we have great subtlety laid to our door. The subtlety is not always with us ; we are made subtle to deal with the Western mind.

So I would ask you to watch carefully, and see that he will not do those things that so many others have done before, but that he will use his power rightly and well, because unless the feeling is from your heart you cannot do these things effectively.

Now I would speak with you on tuberculosis. Whilst  
*Tuberculosis* I do not say to you that I can take the consumptive child and give to him health straight away, I can do a great deal to get away from the germinal condition of the tuber—of the bronchial, of the asthma; and tuberculosis is also to be put in the same family. It is a more stringent disease, and it is one that we have to look at very carefully. In your Western lands when you go to your physician he tells your tubercular patient that he must rest, that he must eat a great deal of nourishing things, and that on no account must he strain the constitution. I am afraid that at the risk of being disliked very much by any great specialising mind who may afterwards read my words, I frankly disagree with any such advice to a tubercular patient. Certainly I should not say to him that he had got to go out and tire the muscular and physical body's endurance, but I would say to him, in whatever stage it was, that to eat all these so-called nutritive foods would be highly dangerous.

If I am given a consumptive patient I would first take him out in God's good air; I would see that he breathe from the diaphragm, and I would insist that this shall be done at the morning, at the night, and at the noon—not filling the lungs as we understand them, but the real breathing lungs, the diaphragm—fill right up, hold it, and then breathe it out. I would see that my patient did that all the time. I certainly would give nutriment, but I would cut out all these fat tissues, all these toxins, and all the things that are causing fat, because it is death to the tubercular patient to fill the tissues with that. I know your specialist says that the fat is good—it is productive of warmth, and keeps all the natural warmth and secretion of the body, but you can choke up the natural ducts.

Give to your tubercular patient fresh, clean, healthy air, exercises—not stringent, but breathing exercises—three times a day. Give to your patient all the foods that will sustain and nourish the body without fattening. *The proper foods* The natural oils may be supplemented with just a little of the ordinary olive oil, which will give all the compensation for fat that is necessary. Give fresh food—you can give milk—fresh atmosphere to breathe, the necessity for continued movement, and right exercises, and you are ousting the germ that has settled in the beginning in the diaphragm, and which is causing the diaphragm not to be used at all.

*Q.* What about fish as a diet? Would that be acceptable to the system?

*A.* Very good.

*Q.* And lean meat?

*A.* All lean meats, but not too much.

*Q.* And fowl, for instance?

*A.* Always.

*Q.* And vegetables?

*A.* Oh, of all kinds. Your doctor will tell your patient to take so much fat-forming things into the body. And that is the greatest mistake possible in the case of the tubercular patient, because too much fat is defeating the ends for which he has set out.

Without the aid of the diaphragm you are getting bad circulation of your oxygen and nitrogen. Never mind if it has been unused all your life. You can open it; its function is to open and shut. Very well! Start with it immediately; breathing not from the lungs only, but from the stomach. Do that with your tubercular patient, with the suggestion that there is no consumption as a heritage for any one of us. It does not do for us to say: "Oh, there is no tuberculosis." That is not right. It is there. Admit your disease, pin it down, and then say: "My friend, I am going to tackle you." Talk to it; but do not talk to it only, follow it up, with the knowledge that you are there: "You are my enemy; you are going; and out you go."

*Q.* May I submit, so that you may complete your thesis on cancer, one other point? Recently we have had the death of a very able practitioner in the X-ray treatment, and they attribute cancer to its use. Is that possible?

*A.* That is possible. You remember that you did appeal to Abduhl, and you said to him: "But a blow may cause cancer, Abduhl?" and I said unto you: "Yes, I know it may, if there is anything in the body at all that is sympathetic to cancer." If you are going to turn a bright, absorbent light upon it, you are going to draw all these corpuscles together, and you are going to give them birth, or origin, by the very force of that ray. You focus it.

You know that by the power of thought you can cause a weal. You must understand there may be something hyper-sensitive in the blood; very well! If there is sympathetic action in that body, and you direct the X-ray upon it, you are giving a start; the same as if you give a blow, you cause the sympathetic action to come there, but it does not create cancer, it forces it to a point if the germ is there.

If we keep our bodies always injected cleanly, and will aid our digestion, and eat the things that agree with us, and in moderation, you will lessen fevers a very, very great deal. Just as you take away all the germs and

*Necessity of flushing the intestines* bacteria of typhus, if your drains are clean, so is it necessary for you to keep the whole central drainage of the body clean. Why take up all your drains by the door and leave the body?

My friend, when you come to look upon this from a common sense point of view, you find that your working man has so seldom adipose tissues. Your poor, honest, working man lives well, he lives healthily, and he has often quite a long life. He has not the money to buy himself these poisons and toxins. He eats sparingly, he cannot do else, and this makes for long life. He may not think so, yet in reality he is relieved of a lot of ills. He cannot afford



to pay the doctors big fees for their services to pronounce judgment on him, or to have all these things which the rich man has. That is why you find he so often lives cleanly and wisely, although others look down upon him.

You will say : "Abduhl, we live in a specialised age ; it is very difficult to be able to do these things." I have given you the rules of health and what have they been ? Just to know how to use the faculties of the body, how to deal with your own body, realising that it is the Temple of the Soul and must be garnished and kept clean. Each one of us knows within us what is good, what is bad, what is right, what is wrong. But you are going to say : " Even so, Abduhl, it is very difficult to forego these things, it is very difficult to be a strong man," and I say : " Yea, I know it, but did not your wise Solomon tell you that the

*" He who masters his soul can master many cities "* man who is master of his own soul is greater than the man who can master a city, because if he can master his soul he can master many cities ? " So, when I ask you to do these things I am not giving you an easy task.

It is very easy for me to say, my friend, drink water ; do not drink when you eat, and to allow the gastric juices to do their work, and the saliva that God has given. It is very easy to say drink three pints of water a day, but it is in doing the task with regularity that is the real difficulty.

The simplicity of these rules may be laughable when I tell you that it is by deep breathing, by clean living, by the desire to say and do that which you believe to be true, that the Kingdom of Heaven is reached. You can reach that Kingdom by Christianity, or by Fetishism, or by Buddhism, or by any way you like. The native will tell you he will go to his Kingdom if he worships the God he has made for himself. It is good. He has just as much chance to reach that Kingdom as you have by all that you have done. Remember, it is not by the way you go ; the way you go matters nothing at all. It is the thing that is in your heart.

Let the man have his Christ, let other men have Mohammed, let other men have Buddha, let other men have Confucius, and let that poor ignorant native have the idol he has carved for himself. Who are we to take it away from them?

Each man is getting the suggestion that there is a great Somebody in the background helping him, and if that something represents to him the Voice of God, let him have it. The great thing is that living in whatever age or in whatever country, or under whatever state you may be, it is most difficult to do the simple things. I say unto you, therefore, that if you can abide by these simple laws, you are becoming the real Gods in the making, perhaps in the whole reign of a life span. It does not matter when or how we become Gods. We have all Eternity to do it in, but it is so much easier if we will only be true and honest. The simplicity of the whole thing may be laughable to those who have conventional minds, but the regularity with which it is to be done will make it so difficult for them that I feel that very often that which we have laid down as the complete cure will be taken up once or twice and then thrown away. That is the great difficulty we are contending with.

I have talked to you so much of the power of mind. I have talked to you a great deal more than I thought I should have done. I have not told you that the help of a great and honourable profession is not always necessary for you; I have told you how our functions are changing, our customs are changing, our modes are changing with regard to our doctors, and I have told you the joy or the difficulty of being a doctor. I have also told you that the day is coming when we will ask for more than a mumble by our medical men of language that is not understood by the ordinary person, when we will want their faithful co-operation and practice, not only to make us well when we have made ourselves ill, but to teach us how we can always be well. That to me seems to be a great joy to offer a man. To ask for a great fee in order to give you more congestion

or more poison to the trouble that is there already, that is a very poor work. I shall not be popular, but emphatically I will say to you I am telling the truth.

I say to you by the power of thought we can control our lives. If you are driving your engine you will not allow it to corrode itself and to become choked up with ashes and dry matter. You will clean it, at least once a day; and you will expect in return that it shall give you a full and fair work. But you will go on all the years of your life corroding your body and you will never think for a moment that you are taking poison into it.

I have not told you how much importance I attach to right thinking. I assure you that by allowing in our heart jealousy and greed, and *Wrong thinking mars the soul* wrong thinking towards any soul, we are doing as much harm to our blood supply as we are by poisoning our bodies. All these things it has been proven and proven again we repress, we live with them, they are there. The very fact that we have thought them and have not put them into action does not matter; they are there; they are poisoning the mind and there comes a time when they will poison the soul, and a man who has all his life been greedy or jealous and influenced by one thought and one thought alone, and a man who has been laying up everything for himself and himself alone without thought of others, in the end lays up for himself just as great a store of trouble as the man who has over-eaten. Right thinking is necessary.

When you find mental disorder, neurasthenia and all these mental ills—I have been dealing only with the physical—I assure you that they have been laid up by your patient. Then the only thing to do is to get him sympathetically to talk to you. The greatest help in the whole world is the fact of human speech and the feeling that you are not sitting in judgment, that you realise that that man is as ill as if he had been taking poison into the system, because he has poisoned the mind, and if you poison the mind you are poisoning the actual blood supply. It all comes

subconsciously. The conscious mind cannot retain it, so it throws it on the subconscious. The subconscious is a great storehouse. It is not only a great storehouse of every thought, every emotion, but it can be a great storehouse, a great sink if you like, of iniquity. Therefore, I do say to you that in all these cases there is not one case that you cannot treat physically and mentally, because you have an affinity, you have sympathy with your fellow men.

It is not part of the Great Creator's plan that you should be ill. Very well. If you are ill and it is hereditary, let us try to get it away from you. We can help very much by that training of the mind to think rightly. The body is just the Temple, and the Soul is the living spirit impregnated by that light which is spirit. Everything with the body is a replica of your soul. Your soul is healthy, and I assure you that if by wrong thinking and by wrong application you are going to give the soul a disordered house to live in, there will come a time when the disorder will spread to the soul itself. It cannot harm the soul, but it can so turn it away from the path, that it is impinging on the soul's progress. There can be no illness of soul, but the body will, if we permit this thing to go on, encrust the soul so that the soul cannot shake itself free, so in time the whole framework of the psychic structure will be torn down.

Where do these repressions and complexes lead to? They often lead to insanity and the grave. In the case of insanity I have shown you that it is really a tearing of the psychic garment so that the conscious and subconscious minds are so associated that the one is impinging on the other until the subconscious rules the conscious out of existence. If we take it in time we can help, but there does come a time when the soul is so subjugated by the subconscious storehouse that not all that you can do will help, for the very simple reason that the conscious is drowned altogether, and the unconscious is like a river that has burst

its banks. I almost fear to say to you that in the case of insanity where the structure is torn down we cannot do much, but we can always help the patient who is showing signs of it by getting hold of the real cause of it.

*Q.* I suppose in the later stages, where the subconscious is absolutely submerged, it may be hopeless, but there are cases where a man is insane, not on many points, but just one point. In a case like that how would you deal with the particular view he has?

*How to deal with Insanity* *A.* By admitting it, to begin with, by showing to him the danger of it, by showing to him that he has permitted it to grow. It may be a hobby in the very beginning; he will use it at all times, he will pursue it, to the detriment of all other subjects. He will permit that part of his subconscious mind to be always in action. Consciously he will be calling upon it, until he has abused that complexity, and permitted it to override all the others. Get him off that subject and he is a sane man. You can do that by suggestion. You cannot do it consciously, because if you talk to him on the subject he will think you are the madman, because he has taken hold of that part, he has ridden it to death, and he has become a specialist on that one point to such a degree that he allows no light upon it at all. You can show the subconscious mind how to deal with it. But do not let him know, do not let him hear the formula, because he would dispense with it. You see what has happened. He takes it out to play with it, and in the end it becomes a big and lusty child, and it knocks him over. He has not encouraged that lusty child to respect him. If he had he could put it in its place. But he has allowed it to override him. Talk to the unconscious, and the unconscious mind will take the suggestion, and you can batten it down in that way, but never if he knows what you are doing.

I have given to you that which is the mainspring of nine-tenths of so many ills, in fact I think I may say of *all* those ills.

While I have been talking to you I remember that

I have, perhaps, left a little obscure the question of water. You cannot go to a man and say: "My friend, you must drink three pints of water." He will say: *How to drink water* "Why, and how?" and he will probably drink that water badly, and cause himself more trouble. Do not take the water and gulp it down. Drink it when you feel the need of it. The very best time for drinking is in the early morning and late at night.

*Q.* Personally I might go through the whole day without having any thirst, or desire for water.

*A.* Very well, then! If you are not taking enough liquid you will remember that over a period something will happen. You may be getting some little digestive trouble. You may be laying up for yourself indigestion, although you may never feel the need. Warm water or tepid water is the scavenger of the system. You need not drink it in a great vessel. Sip it; and the habit becomes wonderfully easy. The use of the water in early morning, for cleansing, and the use of the water to help the digestion at night, and perhaps the use of a little liquid in the day, even if you have not the call, will take away many of the ills that old age will bring you. You may say: "I do not need it." I say you do. Your drainage system will go on taking things into it, so that you say: "That is a wonderful drainage system," but one of these days something will go wrong, because you have not looked after it. While we take the juice of fruit and other food, yet that is not enough, living as we do artificially. If you but realised the amount of chemicals that go through your poor body because of the foods which artificially you take you would see the necessity for bathing the whole intestinal condition. Many men in the East drink six or seven quarts of water a day.

*Q.* Would not the climate have something to do with it?

*A.* Yes, the climatic condition to some extent, but custom to a greater. It opens the pores, and causes perspiration. The water in your system is draining out not only through the stomach and the intestinal conditions, but draining through the glands, and that is equally as

important. You may drink as much as you like, but you must not drink less than three pints if you want good health. And remember not to drink it when the gastric juices are to do the work for you, because if your physician is honest he will tell you that that is the cause of the trouble with all your dyspeptics.

I have only two more times to speak with you. Oh ! three, is it ? I am to devote the next two occasions to talking about the different nervous disorders—I am going to try and specify them—which you are constantly coming in contact with in the Western world. I am not going to speak of the East. I am going to speak of the different neurasthenic conditions of your womenfolk, and the different nervous disorders to which your race is subject. Then I am going to give you a short summary of my own life, and I think that will end up my talk with you on this occasion.

Solomon spoke a great truth when he said that the man who can guide his will, and make it subservient to himself, is greater than your noblest warrior. Madam (to the wife of the blind patient), I may have wearied you a little ; I hope in the words I have spoken to you you may find some little help for your husband. Remember always that you are not *becoming* what I am. You are of the same mould, of the same material, as Abduhl Latif. He has been human ; he has walked this way ; a man full of the obstinacies to which man is born heir ; equally as difficult ; but a soul in the making. He was spirit, he is spirit now. You are not *becoming* a spirit, you *are* spirit. We have that great one-ness in common.

Think not of me as a nebulosity, think of me as a reality. Remember I come to you not for what I can gain, but that I may break the bread of peace and of joyfulness in your home, and that in return for that I may leave for you not only help for yourself, but sight, not only physical sight, but spiritual insight into the laws of the whole universe, for *such laws are the laws that govern the*

*Abduhl a  
living  
breathing  
reality*

*spiritual world.* This is a day in our journey. We meet at different points, we contact; that contact can never be forgotten. We may never meet again, Madam, but we have met. That brings us always strength together. We have made a link in the chain that centuries hence shall not be forgotten. One thing we have done, we have welded a brotherhood, a oneness with the great Infinite God. May my words, and the knowledge that I, a poor, humble servant of His, give to you that help, that together we can take it from Him, because it is our just portion. So for a moment we have spoken. You will go your way and I will go back to make good in that work which is never finished. We have met in a way that never can be broken down, we have made one more link in the brotherhood of man, which leads to the Fatherhood of God. Madam, peace be with you, and with your just and good man, and Abduhl will say to you, in the name of God: "Let them be helped," for it is in His name that all power for help and Godliness comes.

My friends, it has been good to speak with you. Again I thank you. All the time I have had speech with you I do not think I have ever thanked your note-taker (*i.e.*, Mr. Boddington, the stenographer). I have many times thought how well, how truly, he has done that work. I was a scribe, but alas! no scribe such as that. I would that I had had your way of writing, my friend, and then I might have made myself—but there, man is not known by what he does only, it is by what he thinks.

*Q.* The characters of your language correspond somewhat to those of shorthand in their beauty, like the old Persian Arabic.

*A.* But more embossed. We spent more time. You, in your age, do not take time; no, you make the sign; it is enough. We stop to embellish.

*Q.* If I put my hands upon our friend's eyes now, would you help?

*A.* With me the power is exhausted. I have held the medium long enough—later you will feel the strength I



cannot at the moment give you. God's blessing be with you, God's name be a joy to you, and may our friendship always make us realise more and more how near is His Presence, how great His works, and how infinitely good He is to us. His poor, simple, humble children, ever seeking Him without whilst He is all the time knocking within. May we ever realise that and look for Him.

## TENTH ADDRESS

Sleepy sickness—its cause—a case dealt with—Dysentery of a child in India diagnosed—How Abduhl makes contact with cases—How best to make the link with Abduhl—Cancer of lip—The soul knows good from bad—Mental suggestion—what it is and how it acts—Abduhl's philosophy.

ABDUHL LATIF. My friends, it is good that we meet again. Each meeting brings us nearer to the end of this pleasant association, but whilst they have lasted they have been of great interest of me. I give you all greetings.

*Q.* I have two or three serious cases. I am afraid they are regarded as next door to hopeless. There is one case of sleepy sickness. A young friend writes me of one who is suffering from this dread trouble.

*A.* How long has this been?

*Q.* I don't know, but she has not been at all well for the last month or so. She is at present in a hospital at Manchester.

*A.* The one who wrote to you about the case is not well himself.\*

*Q.* No, that is true.

*A.* He is a very good soul and very sympathetic in his way. A little heavy at times, nevertheless—he uses as much of his comprehension as he has got, but he lacks vitality and has very little mental energy. He himself needs a very great deal of care of his body. Is it not possible that we might strengthen him a little more?

\* This is interesting as showing how Abduhl broadens the "linking up."

*Q.* We should be most grateful.

*A.* He is open to influence, and is rather physically and mentally like a leaf in the wind.

*Q.* He was in the war—that had something to do with it I am afraid.

*A.* Surely, surely, I blame him not. With his lowered condition things have not been so brisk so that he can, shall we say, dance with joy?

*Q.* Far from it.

*A.* He is naturally of a reserved or retiring nature. He was never one of the world's fighters. If, therefore, I contact with him and try generally to give him strength and suggestion, and if when you contact with him you will just ask that I will come to you, and assist you and brighten and strengthen him, I think we will be able to help him over many of his difficulties at the moment. He is an understanding fellow as far as it goes, but I feel things have rather weighed heavily on his shoulders. We are dealing with a person of great charm, you know, but I feel that in the case of the sister—it is his sister-in-law?

*Q.* Quite right. (This again is remarkable—I had not mentioned the relationship.)

*Sleepy sickness germ* *A.* The sister-in-law was, to begin with, of a distinctly nervous temperament. When I say nervous I mean hypersensitive. I wonder if there has ever been shingles? These are the outward and visible sign of nerve complaint in her case; that is not known to you?

*Q.* No—I never saw her.

*A.* We are dealing with something that has a germ which works in the spinal system and goes to the back of the neck and the head. In its way of working it is very much like the dreaded Meningitis, only it is more virulent, and it is more close. Where the Meningitis works so quickly very often, in this case the germ of this Encephalitis Lethargica will work very, very pronouncedly, and insidiously, but very slowly, and for years it may have been there from childhood. I would very much like to be able to

see this soul here to pass my fingers along the spine. I feel there is rather a contortion—the vertebrae are knotted. There is a very great need in this case for our mental and physical thought, and you can do a great deal to help. It is a very great difficulty that we cannot contact. Would it be possible for you to get in contact with anything belonging to that lady?

*Q.* I think so. You say the germ may have been in her since childhood. We knew nothing of encephalitis until a few years ago. We understood it was introduced into England by the Indians coming over from the East. If that were here before would it not have been apparent years and years ago in England?

*A.* It has been apparent, but I will tell you, please, that it has not been working so greatly. This germ is oft-times produced by the very state of over-civilisation in which you live. In very many cases in this country the hyper-sensitive nature will often suffer with it, and it may not have shown itself until perhaps some shock, mental repression, or something of that nature may have caused it to become alert? It is not altogether true to say that it has only been known a very few years. It was known, though probably not understood, in this country at an earlier moment than you would probably give credence to-day. It is the fact that it has so often happened to people who have been out of the country that has turned the medical attention towards it, but we have had it for a long while, only we have not been aware of it. It is only because there was an epidemic that turned the medical eyes to it, as they always will do in research when the trouble is oft-times over.

*Q.* That may be so; nevertheless, many children have  
*Sleepy* it now, fine boys and girls, whose natures  
*Sickness a* have been changed, yet who have never  
*disease of over* been out of the country.  
*civilisation*

*A.* That proves my theory, that it is there, and that it is a disease of over civilisation which was not realised very much in any country until quite recently. It may be introduced in very early

days by some poison through external means, it may be the result of an acid, or a sting or anything of that nature which finds its sympathetical toxin in the blood. And it works so slowly, and so insidiously.

The conditions in the Eastern countries for the growth of this, produce a greater facility. The fever and all things connected with bacilli and the germinal things of this nature reaches a head in a hot country very much quicker than it would in a cold climate. In fact in a very cold climate that kind of thing would be wholly unknown. If, where the hypersensitive state is, or where there has been any weakness, or patches in the system, not pronounced—it may get hold of any one of these subjects, and work in conjunction. For instance, it might, in the case of a tubercular patch, to some degree take hold of the bacteria there, and it might grow with it, and later on take its own particular line, leaving the bacteria or tubercular alone, and producing dire results in itself. In the case of your womankind it may often be from some sexual shock, some sexual perverted thought, and it may have been there for a long while, but that brings it into prominence. It is often taken through an external bacteria, but there may be in the system, awaiting a stimulus, a sympathy. If it were through something that was belonging to this soul, that we could touch, we would be able so much more directly by the power of suggestion to imprint or impregnate ourselves. Just as your psychologists will take up the material conditions. If that were so we could get direct power.

*Q.* Would it be effective if I asked for this, and it was sent to me, and I put it before me and mentally drew your attention to it?

*A.* That is so. At the moment I feel the case is what the medical profession would call a dispassionate one. They are giving injections which will help the blood flow and prevent it from becoming sluggish and help the heart action,\* but the general attitude of the patient is not one which is helpful, but rather to inertia at the moment than

\* Confirmed subsequently.

to activity. We will do our best. We will also try to help that young man because it seems to me he is very much in need of help.

*Q.* He has had a hard time lately.

*A.* That is true, and by the force of this hard time he has become almost like driftwood.

*Q.* There is a curious case in connection with a gentleman I am now thinking of.\* The doctors do not quite know what is the matter with him. There is some internal trouble.

*Digestion disorganized* *A.* I feel there is distinctly trouble with the liver. The first thing I would do in the case of that man would be to take him away from the surroundings in which he finds himself. My friends, I tell you quite frankly that the surroundings of this life are killing him. That is rather emphatic.

*Q.* I am much surprised. I see no evidence of anything wrong.

*A.* He is so hypersensitive at the moment that the nervous system is shattered. Although you may think that this is indeed not quite right, yet I would ask you to watch the twitching of the face—the spontaneous condition. He is almost the live wire. I do not feel there is any bad heart action but he has permitted himself to become nervously torn. He has been the victim of nerve repression over a long period, and instead of turning that out he has turned it in upon himself, and the things that he eats and his usual form of sustenance have been more or less haphazard. He has not got a particularly strong frame, although he has a very vital energy. He lives almost wholly upon his nervous system at the moment. Now, he is in a worse state than he knows, and I feel that if we were going to be drastic we would take him away from the condition which is surrounding him. You do not know of this condition?

*Q.* No. Nothing whatever. You surprise me.

*A.* He has been very unhappy. He has got to a state of grave danger. I have told you of the effect of the nerves

\* Merely to visualise a patient is sufficient for Abduhl!

upon the stomach, and of the effect of the stomach upon the nervous system; and how it is possible for us to cause a slow poisoning of our bodies by the forms of our thought, and here is a case which illustrates what I have said. This man, living as he is, a highly sensitive man, a man who could have attained great brilliancy, but a man who has fallen short of that—mentally he is weighed down. He has eaten repressively, he has drunk repressively, and he has lived all his life with the mental action stirring inward. He is a man who does not take the world to his heart, and I feel he has suffered much loss. That condition has made him neglect the lighter and brighter side of his life, and although he may seem cheerful, yet I fear me it is often a—(pause)

*Q.* Flash?

*A.* Yes—that would do—then he reverts to quietude within himself.

*Q.* Yes, true. I have noticed, he is spasmodic.

*A.* The frame suggests that there is some vital eating away of the forces. He is very spare, I think that you would find that there was an affection of breath. The whole digestive organism is bad. He does nothing easily. The nervous system is playing upon all the physical, and the nervous is ruling the physical system. The physical organism is bad. He has a gastric state of the stomach—slight ulcerations have been set up. There has been an inability to eat food at times, and he has had pain *here* (touching the stomach) after taking food.

*Q.* He has had trouble there, and he says he has a message from his father on the spirit side saying that he was at fault.

*Interest of  
our spirit  
friends never  
ceases*

*A.* Oh, undoubtedly that is so. Our interest never ceases.

*Q.* What would you suggest to help him?

*A.* The first thing I would do would be to take him away, and give him rest, and peace, and quiet. That is more essential than you know. He needs

change of air and circumstance. He needs to drop completely all things out of his life connected with his home and personal life. The whole trouble is that he has tried to live for others as well as himself. It is a mistake. He has tried to live three or four lives. It is an impossibility. He has lived it at the expense of his own vitality. The man is living in a state of mental exhaustion. He must feel that, because he loses hold occasionally of his own power of calmness. The walls of the large gut are delicate; its retentive power is not great. It needs very good nourishing food at least three times a day, and they must be taken with regularity. His food should be—how would you call it?—we do it in the East: our foods are often boiled. You have different ways of boiling. We have the way of keeping the juice in the food and at the same time reducing the food rather to liquid. Do you follow the meaning?

*Q.* Do you mean broth?

*A.* That is the process. I would say to you that he should take things that will nourish, and at the same time cut out all the things that will cause the stomach distension. He suffers pain after meals, inasmuch as that is not doing its duty. The tubes leading from the one stomach to the other, they also are weakened and corroded, and the moment it gets into the bigger, the bigger one is so weak that it cannot easily hold it. The man is not making nervous vitality, not making life, not making muscle, or flesh; and he must have nothing that will produce acidity in the stomach, and when he feels a distended stomach, he must not eat much. He must rest until the distension has passed; otherwise, my friend—I do not want you to tell him so—I am afraid there may be a cancerous condition. There is a word I cannot recall, boiling, effervescent, no—fermenting—that is the word I wanted.

Food not being treated properly often does set up a state of fermentation with him. That is producing what he thinks is billiousness, but it is fermentation within the large gut. That might easily produce a condition of cancer. Please deal with him straightly. And ask him to take no offence.



*Q.* Oh, he is sensible enough not to do so.

*A.* You will find there is much trouble in his private and personal life. I fear he has in the last three years suffered a great deal and he is living not only his own life but three or four more. He cannot do it. He is not strong enough.\*

*Q.* There is another very curious case here. A lady writes about a child in Kashmir. It is very wonderful if you can link up here.

*A.* It is a small child. (I referred to the letter, it said : "a little child !")

*Q.* The letter says : "Will be taken into a nursing home when a vacancy occurred."

*A case of dysentery in India.* *A.* The origin of the trouble there is that there has been something taken into the body, a form of fruit which has set up acidity. It has never been removed from the stomach, and it has caused its own little bed of acidity, and all the food that is coming through it is acting upon it, and there is acute inflammation being caused, for the cause that the core of the fruit is there. The child is not in any case very strong. Remember, that if the child had the ordinary digestive organisms of the fairly healthy child this would not have happened, but I feel there has been a lodgment—and—what is it when a thing rots ?

*Q.* The decay ?

*A.* The decay is in the bowel. It is causing inflammation not only to the large colon, it is causing inflammation to the one that lies across here, the diaphragm, and there is a burning fermentation and heat going on in anything that enters the child's body. The child is wasted terribly (the letter said : "dreadfully fallen away !"). I feel the child must be given the hot injection. That will help to remove it, but it is a difficult case. I feel it has been there for some time. The colon of the child is very small ; all the passages, from the one back to the other, are

\* Confirmed by the patient in every particular. It was a sad domestic tragedy unsuspected by me.

particularly small. Remember that the whole organic system as I see it is very small. It is a girl and she has not got the usual breadth of the hip, she is even smaller than the average woman child is here on the hip. The whole case is due to the fermentation of the fruit or its kernel. The diet of course, everything that goes into the child, is passing away with this dysentery. There has been this vicious circle set up, and unless the cause is removed the child will die.

*Q.* Is she alive still?

*A.* Yes, I will see to it.\* (Here is a case of linking up in India, and another instance of Abduhl's accuracy, for I had not given the sex!)

*Q.* There is a very curious point which you might explain to us, Abduhl. I submitted to you some time ago a case from Ontario, do you remember?

*A.* Yes.

*Q.* The wife writes me: "My husband passed over on May 11th." You gave me a diagnosis at the sitting on May 15th, when you told me what was necessary, and I find he passed away on May 11th, four days before you gave me the diagnosis. We wondered whether you had contact when I mentioned the letter here or when it was written.

*A.* In this case I diagnosed from your letter.

*Q.* When it came to me first?

*A.* Yes, the reception.

*Q.* Ah! then the reception of that letter would be some days before I came here. And the man was alive then?

*A.* Oh, yes; you see, please, I cannot make a link—I am not omnipotent—until you have actually something in your hand, and you say to me: "Abduhl, will you please speak of what you feel?" I work upon it because I am in your communion, but if I have no link I cannot diagnose.

\* Months afterwards I heard that there was a great improvement dating from the time Abduhl's attention was drawn to the case.

*Q.* There are times when I have submitted cases to you through my spirit daughter.

*A.* Oh, yes, when I have been able to go and say: "This and this is so." That is true. I have been able to give you clear diagnoses. I have diagnosed in a preliminary way, and I have said I will continue with the patient, and then I give you a more complete diagnosis.

*Q.* I quite see that they must undergo an examination.

*A.* But before I can go and make an examination I must first make a point of contact. That is obvious. I can make a point of contact by the very fact that you say to your daughter so and so is ill—you would not say it to Abduhl, you would say it to her; she would flash it to me by thought wherever I am in the Spheres, I then have the point of contact made with your mind, and I can send back a thought to her, as I have repeatedly done, and then she gives it to you. I have got the line from you to her, and from her to me. But please understand, the doors are locked to me until they are opened by you. No prayer is answered if no prayer is sent out, and I cannot knock at the door if I do not know where the door is.

*Q.* Quite true; I must write to the lady. She says: "It is impossible for me to convey to you my gratitude for the trouble which you took in submitting his case to Abduhl Latif. The diagnosis was quite right. I should greatly appreciate it if you would also thank him for his kindness."

*A.* I would like you to give her a definite explanation of that which happened. Remember, until you receive the letter, until the moment your thought comes to me I have it not here, unless I have been in contact with that person before. I can only do that by your magnetism. If I had previously made union with that man, and I had seen him in his Ontario home write to you, then the link is made and cannot be broken, but that link must be made first.

*Q.* When I read the letter as received and my thoughts went to you, you contacted ?

*A.* Immediately, and that was the first opening.

*Q.* And then you diagnosed his case when I brought the letter here.

*A.* Oh, no. I got the impression before that and gave you the diagnosis which was already ready for you. I have to prepare my thesis, otherwise I would be very much like any other control, breaking up new ground, you see.

*Q.* Here is another case. A letter says : " Having read with deep interest your book ' Healing Through Spirit Agency,' I venture to ask your kind assistance on behalf of my father who is suffering from cancer. It began more than two years ago from a neglected cut on the lip." This is from a lady at Worthing.

*A.* The cancer is on the mouth ?

*Cancer on lip* *Q.* The letter says : " It began from a neglected cut on the lip. He has had three operations, one of an extremely serious character, and after some further treatment the doctors came to the conclusion that the case was hopeless " (a pause of several seconds—Abduhl had effected junction !)

*A.* Yes, I have the case. It has gone to the throat.

*Q.* She writes : " The doctors say he has only a few more months to live."

*A.* Here we are dealing not with an internal condition but with a case of bad blood, and we are also now dealing with the physical condition and, more important, we are dealing with the fact that the man understands his condition.

*Q.* Yes, I think it is very likely. The lady says her father cannot any longer bear the fatigue of the journey to London.

*A.* That is it. That is what I told you. Unfortunately, the greatest trouble of all is the fact that the man knows. He has foredoomed himself. He has understood that the opening on the lip was leading to trouble. The tongue and the throat are affected. There is a huskiness,

and the vascular, the tubes, are also affected. He has been breathing into his body the toxin. This is a case of the cancer bacteria invasion of the body, a ray, a knock, a cut, anything brings it and it flies immediately and feeds upon the congealed blood under the surface and behold you have an erosion, an excrescence, and you have the cancer showing itself in that part of the body, making itself virulent. But remember that it is in the blood. That man is suffering, and he is also weak.

*Q.* I believe that must be so.

*A.* In some cases the pain is very bad and he has not the strength to be able to put up any kind of fight.

*Q.* Can you help him in alleviating the pain?

*A.* That is the most we can do, because he is breathing in all the time. The dust that is external is all the time flowing inwards. The external is feeding the internal and the internal the external, making a vicious circle—and, to say to you we can cure this man would not be truthful, but we can help to alleviate the pain and we will make his remaining months—which I think will be longer than he anticipates—peaceable to him. That we can do, but, unfortunately, it is a case of cancer which has been rife for a long time.

*Q.* That ends the cases for to-day. I am sorry I have taken up much time, yet all this is information.

*A.* Oh, no, there should not be any sorrow when we are dealing with the human body. But my friends, I hope that you do see that, whilst many people will attribute to me a great deal of power, I am one who has passed from this human state, and one who has passed a little further than yourselves, because I am not held back by the laws of gravity as you understand them; I am able, therefore, to get unconscious contact with those people who need me, not by their force, but by having a sympathetic start from you, or your brother pupil, Mr. Morris, and I travel along these fibres. I want it to

*The laws of gravity do not affect Abdul*

be understood in this thesis that I, Abduhl Latif, am anxious to help. Wherever I can, I do, but I cannot, after all, alter the laws which have been so badly used or misappropriated to the human body that they cause these conditions. In all cases if you or your friends whom one day my words will reach, will send the thought to me personally, and then will contact with one of you, I have the dual power, I have made the spearhead, I have made it potent, I have made it work this way and that way ; I have strengthened it. But if they do not send me a thought, and they write only to you, I must wait till I get that contact with you. I cannot go knocking at a door that I know will not open. Remember to tell them that I am but a human being who, centuries ago, was as weak and full of the sins and contrivances of mankind as you are to-day, my friends, and that although I have been trying to help, from the fact that I have been remaining in a physical state, I have not made that progression that some of my dear friends have, but I feel that there can be two ways of progression. There can be as much progression in standing still, very often, as there can be on the heights.

*Intercourse*      Q. This intercourse will not jeopardise  
*not*                your future progress in any way, I trust ?  
*prejudicial*      A. No, no ; it does not matter by what  
*to spirits'*        road you journey so long as the soul is  
*progress*        making its way. So, although I may seem  
                     to be standing still, it is not true ; for  
                     Abduhl is on the heights as well.

In talk, I have tried to show you that in the forces of Nature, in her water, in her mineral production, in the production given to you which is from the animals, that which the good God has given to you in the use of such condiments as milk and cream and butter, is the natural fats and oils that you get from your trees, and in that which is in the element itself, I have given you the whole curative process of Nature. And I emphatically say that, by following those simple rules that I have impressed upon you, as well as by that great breathing, you shall remain healthy.

I have not lost sight of the fact that, having spoken words of wisdom in this way, you must often help the unhealthy soul to gain his health, and that is where, my friends, you are so invaluable. I say to you that, by your faith, by your desire to help, and by that potent magnetism that is in your power, I, Abduhl Latif, have got a further strength, a greater power, and that by your magnetism, by the passes that you make in breaking down this will force, we are able to get closer to the patient than any medical man can. We banish this wrongful thought force in which he will surround himself. If I have laid stress on how to be kind to the abdominal region of the body, I cannot lay too much stress on how essential it is to keep the blood flow of the body clean, not only by our physical attention to it, but by our mental attention to it. I do assure you that many of the criminal tendencies and many of the diseases of the mind could be accounted for if we would but try and understand our growing youth.

Remember that you have a duty to yourself, and not to yourself only, but to a nation dependent upon you and others for knowledge. We do not instil the right knowledge. How often it is easier for our youth to lie than to tell the truth. Everything that is done in the name of evil, *Evil is* or everything that is opposed to good, is *ignorance* bad. Evil is manufactured ignorance, which can be potently introduced into the mind ; it is not there, but we can get it there if we continue wrongful thinking long enough. It will abstract everything that is in our body that is good and peaceful and will introduce this powerful force of evil which I and you, and everyone, can make ; we make it repeatedly, we make it by our own actions, by not understanding that we owe to our spiritual life a great truthfulness, a great cleanliness.

Do not blame the man who speaks that which is in his mind. He may not be generally liked, but he is usually a healthy man. The man who can say that is getting rid of a toxin from his blood which is going to do him a great deal more harm than a slow poison in his stomach. I

assure you, wrong thinking, repression of desire, fear—and we breed fear ourselves—all these things cause us to have slow blood pressure, and if we take harsh, heavy thoughts, it causes us instinctive emotion. You cannot have this emotion without suffering for it.

*Anger* You cannot keep increasing your blood  
*thickens the* flow by anger, by ire, by dissatisfaction, with-  
*blood flow* out thickening that blood flow and by  
 thickening it you make it slow, until you get

an uneven blood flow by the very force of your thoughts. We are but human. These things come to us day by day. If we find ourselves irritable and tired, and we have given way to this ignorance of the law and compounded for ourselves a big dose of evil, let us realise it is there, and throw it out of our system. I assure you we can do it if we will look upon ourselves, and realise that that is what is troubling us. No man can tell you what is the best treatment. Your soul knows exactly whether you are doing that which is good or that which is not good, and there can be no standardised law for the whole nation.

There can be communal laws which we shall obey, but there can be no soul law which is applicable to you, and applicable to your brother or your sister. Your soul and their souls are working in different ways. And so the easiest and quickest way to get rid of that which the human body is piling up for us in the way of repressions, and all those things which breed evil in our mind, is to look upon ourselves each day and examine ourselves and find in what way we run short. The evil of to-day is the good of to-morrow, and often it is not evil but perverted good. Good and evil your souls deal with. Each man deals with that which that soul can feel and understand. I have said that you need moral law. I tell you there is only one way of reaching this healthy blood state, it is a simple way, and yet not so easy as we might think. It is just to live as well as we know how.

You cannot blame the man in the street if he may not be able to see your way ; you may say he is a crude fellow—



you may sit in judgment on him, and somebody else may sit in judgment on you, and say you are not doing this well. If we are going to sit in judgment on wrong, we become wrong ourselves because we lose our balance. If each man will do the best he knows how, and will speak the best he knows how, and think the best he knows how, never mind if it is the small knowledge, it does not matter if it is the best you are capable of, then it is your duty to God. Your duty to yourself is your duty to God.

If I tell a man that by going up a ladder he can reach the Throne of the Infinite, I do not immediately send him out to climb ten ladders; I know if I do I am going to dishearten him. I say to him: "Choose the ladder which is the easiest to climb; do it well," and I assure you he is doing very much better than if you set him to climb ten ladders. There can be no moral law that I can lay down *Right thinking essential to health* for right thinking, but it is as essential to health as any other law. We all know at the end of the day that we have done many things for which we are sorry, many things which are of such infinite meagreness that we say they are easily forgotten. But remember that it grows, and grows, and in course of time it becomes a habit, although we have slurred it over. But if we will take to ourselves a thought for three moments in the day and try and improve on the thought of yesterday, we will very quickly find out. I thought this, I did that. I thought that of A.; I said this of B.; I did that to C. If we begin shaking ourselves for three moments, we will find a multitude of things we can do better. That is the moral code I give to every citizen of this earth, and every citizen of this earth is a citizen of Heaven.

You cannot go to the clergyman who says: "I can forgive sin," you cannot go to the doctor who says: "I can help you." You are your own help. Admit it, find it out and try to grow day by day. It does not matter if it is slow growth, by the very fact that you have said: "I must make an effort," you are gaining more confidence.

Let us get rid of our repressions. If we think a thing is wrong, do not let us hide it within ourselves, let us take hold of it and examine it. In wrong there may be a great deal of right, if we will only look. Let us be tolerant of ourselves, tolerancy of others ; let us not be too hasty in judgment, hasty in addicting to our brother that which we would not addict to ourselves. Let us smile to the stranger who may be sad. It does not matter how infinitely small the effort is, if you consciously try to make the effort you are doing good, you are growing. Each man is the keeper of his own conscious.

Now I come to the large subject of all, this mental causation, why it should be. I have spoken to you of the power of suggestion. I have never told you what I mean by suggestion. There is a time when by the power of this thought we give to ourselves mental illnesses and sicknesses ; we cannot trace those sicknesses, they have been so long in growing, they may have grown out of a tiny seed, and that tiny seed has become lusty and choked all the other seeds. We in our minds may only see one seed, and that one seed we turn all our attention on, not killing it but making it grow, we have got to the stage in our development when we cannot help ourselves, and this is where Abduhl comes in and where you come in. Two heads are always better for a project than one. You realise, and I realise, that our friend has looked after one seed in the garden, and that it has been a tare. We have got to stand like the friendly neighbours that we are, and say : " Oh, man, you have not my strength. Come over and take it." We are helping another man to fight his own battle when he has become temporarily weak. After a little time he can fight on his own, he becomes strong and he goes ahead. We have sown the good seeds. That is all that suggestion does for you, but you will understand how potent it is.

We see a man who has temporarily lost his sight standing

at the corner of the street. A medical man comes along and says : " You will be blind." Somebody else comes along and says : " How sad it is you cannot see." Another man says : " You see now, my friend, but the shadows will come." We have set that man wrongfully thinking. We have given strength to all these seeds. Men come along and say : " You are incurable, you are ill, you cannot see," and truly by the force of that thought which they have impelled he cannot see. He is desolate. He says : " the world has passed by and told me so, and they can see, so it must be so." Is it not true ? But you come along and take hold of his arm and say : " Perhaps you cannot see now, but get out of that piece of ground and come over here where there is more air, more peace, more solitude. Let me take your arm," and behold ! he takes hold of your arm and walks across and forgets his trouble, and by and by he says : " I can see." That is the force of suggestion. Suggestion is the mental linking up with our physical selves. It is that unseen arm which you have given to that blind man to get him out of that fog by which his fellows have surrounded him. He was temporarily blind. Those people have come along and given him the wrong suggestion, and he has not the power to beat down that which they have given him. But you will just come and take his hand, put him on fresh ground, and he will forget all the unhappiness that they have piled up for him. He will think only of the friend who has helped him across the road.

If you are walking along a darkened road the miles draw out and you think : " how long the journey is." You are going to do the journey, you have to do it, for there it is ahead of you. You tell yourself : " This is a long and weary journey, why did I take it ?" and then you hear a step, and out of the darkness somebody comes along and gives you the " Good evening," and you walk along with him. You forget the miles, you talk and talk and all of a sudden you come to the end, and you find that the journey has not been long. Another interest has

entered the mind. Your friend has talked to you of the sea, of the moon rising, of the stars. Never mind if he is mediocre and never comes your way again; he has distracted your attention, and made your journey light. Potentially each one of us can do that. Be as good as you can, do the best you can, think the best you can—it does not need great effort. It is just that spontaneousness. You may say: “I have not time to help that man, I should like to do it but I cannot do it.” Do it. It will help you along that journey by one or two seconds. If you have not done it, if you have killed the impulse, you have not been true to yourself.

There are people who will read the words of Abduhl Latif, and they will say: “He is a great philosopher, but like most philosophers there is no truth in what he says. I have helped this man, I have helped that man, what have I got in return?” Ah! there is the canker. Look not for return, and return will come, but if you are to set out to do your good deed in the hope that someone will come and repay you for it, that is not giving, that is defeating your ends. Again, there will be the man who will turn round and say: “Abduhl, I have helped nine men and a friend met me at the street corner when I was about to help the tenth and said: ‘Bah! thou art a fool, keep thy shekels in thy pocket, this man will not work.’” That may be so, but if you have helped that one man and even though he did not need your help, your help given spontaneously has helped you on your road. If people say to you:

*Abduhl  
understands  
the needs of  
life here*

“Abduhl does not understand life,” you will say: “Abduhl understands so well that he gives them a simple philosophy.” Not by a Temple, not by a Mosque, not by anything that you call religion. I judge of a man what he is worth. Look at the way he greets you, look at the way his countenance lights up as he returns your greeting. He has given you his faith, you are the richer for having met him; but the man who grumbles, who lowers his brow when he meets you, he has stultified something within you.

It is not Utopia I am preaching to you. That is the way we can live. I say to you, my friends, as you sit here before me that if you go out and wend your several ways and you, by so little effort of yourselves, do as I have suggested, then men will see happiness reflected from you and will say : " These fellows have found truth that they can be so happy," and you may have sown the birth of a thought in the minds of those that they shall seek happiness and one of them finds it and it takes years to grow, and if by one thought or deed he causes it to grow in the heart of three more you have done something in your lifetime to establish a Kingdom that will have no end in the years to come. You have established a communion of thought, and by your example you are going to make men not hate each other but work together. If you will tell them that you have found happiness in your own soul's growth, they will pass that knowledge on one day. They will get somebody to take interest in their soul's growth and if we have six men in one country thinking that they have a duty to themselves, they can then be of service to others, and as this life is but a day in that growth, you are getting them to think : " Why should I be miserable? I came into this world to be happy." So one day you are going to give the lie to the famine, lust, lasciviousness and all those things that afflict the human race.

It is perhaps that I have said all I can say to you on the power of right thinking. I do not set any man a great task. It is possible for any man to do that, and to do it without any—how you call—obvious effort, if we can do it ourselves, we make others think how well they can live a life just by right thinking. In my next thesis, which I believe will be my—

*Q.* Last but one.

*A.* Last but one to speak to you, I am going to show to you many of the causes of wrongful thinking. Then I shall take an adieu of you for a season, but I do hope that the words I have given to you—very simple words—may find somewhere in the heart of some people a little friendly

response. If we only reach one dozen people I have done my duty, and if I help you to realise my sincerity I also have done my duty, and you will continue to do the duty for me. And so our efforts will not be in vain. It has been good to meet you. May the Great Presence ever help you. May you realise the potency of asking. Your own Great Teacher said : " Ask and ye shall receive." But so many of us ask and we forget in the next moment that which we have asked. There is one way of asking. Remember that if you ask strongly and urgently the answer will come. Of that I would have you make sure. May the blessing of that Great Presence be close and guide all your intentions so that your actions shall have power.

## ELEVENTH ADDRESS

Hypnotism and Suggestion—Predictions of greater power of magnetism—The miracle of “coming back”—Spiritual intercourse a great joy—Suicide, how caused—How to free from Astral conditions—Nasal trouble and Vertigo diagnosed—Invention of an instrument foretold permitting spirit voices to be heard—A Spiritual Armageddon—Still-born children.

UVANI takes control.

UVANI. It is Uvani. I give you greetings, friends. Peace be upon you and in your life, and on your work and in your household. Now, I have been asked to speak on three particular spirit intelligentsias. Abduhl—may his name be blessed!—has asked me, since he does not want it to interfere with his own talk, to tell to his very good friends and workers that much of the theory of suggestion that has been given to-day has been understood and been watched very strongly, by the Western mind of a Dr. Braid, who, as Abduhl Latif says, helped to establish suggestion or mesmeric or magnetizing influence in your own country. He tells you, therefore, that all that has been said or done is not in any way allied to occultism, but is done with *Occultism* different from *Mesmerism* the sanction, and by the understanding of this doctor, who, he says, has also been joined by Professor Moll, who, as perhaps you know, has a friend or *confrère*, or in some way a colleague (and a German) of the Professor Mesmer. Abduhl Latif says: “I have not mentioned these names idly since I believe

the latter were the beginners in Western ideas of this well-known and practised Eastern thought." If you consider that the crust of your earth is over two hundred million years old, and that mankind has in some measure walked the face of the earth in all that time, you will realise that much of your knowledge has come out of the East, where mankind has never been so much disturbed by geographical conditions as other nations; and all great thought forces, whether they be of religion, and, he says, that all great emotion (and we will base everything that we understand on the emotional theory), has come out of the East, but these two that I mentioned to you, were the people who practised this knowledge first in the West. I have thought it important, therefore, to say to you, my friends, that I have not given to you something that has not been backed up by the originators.

*Q.* Do you distinguish between the occultism of Mesmer, and the suggestion that you have been telling us about? Is there any distinction?

UVANI. Abduhl Latif says that he has had these theories or lectures looked into, by Professor Moll and Professor Mesmer, who were the first people to make a study of the occult in the West; they introduced it from the East to the West. He is not, therefore, giving you what man would call a hocus pocus occultism, but he is giving you that which they based their theories upon, and which was proven to them, but he says to you there is one thing that Mesmer has agreed with, and that is—mark you, I have got to give this very carefully to you—his own theory on magnetism passing through steel, iron, or metals, has been exploded by Dr. Braid, and that it is for that reason that all the magnetism of suggestion that has been spoken of in these lectures, all suggestion of the Western magnetism as preached by Mesmer and Moll, has been assiduously kept out, and only the perfected magnetism as known in your own country by Braid has been suggested.

*Q.* You mean in its true form?

UVANI. The pure form. At the same time there may



be a time when Abduhl Latif—not yet we will see it, he says—but there will be a season when Abduhl Latif, in company with Professor Moll, may ask your *Refined form of magnetism predicted* united help with patience to prove the theory of magnetism being passed through other than metal. It will not be done yet—

Abduhl says the time is not ripe, he has mentioned that to-day I am to tell you that he is working in theory with Mesmer and Moll upon this suggestion, that magnetism can be passed through light, through glass, and through refined forms of ore. He has a thesis to give you later, and he wants you to try the experiment, but not until he has given you a theory.

*Q.* That is very interesting. We know it will pass through metals, but through glass we have not yet managed. If it can pass through light we might do without wires.

UVANI. It can be passed through glass, he says, and through light. He therefore wants to tell you that he has introduced their names to-day because he may send you a message from time to time telling you that he is working on their theory, but the suggestion he has given to you is a simplified suggestion that no Westerner can object to, leaving out all that may be termed occultism. He says people in this country do not understand what occultism means, so they have put it away. But I have brought in the clear, pure, unadulterated suggestion that may be practised by your psychological mind, or by your infinitely simple mind, if the magnetism is there to direct it. But will you remember that Abduhl Latif says: "All that I have said yet is in agreement with the school of Braid, and also does it fit with the school of Mesmer and Moll, from whom, when I am desirous of speaking with you later, or making experiments through my words, we shall have help."

*Q.* Well, we are always at his disposal, Uvani.

UVANI. He asks you, therefore, to believe that what he has told you has been a pure blending of that thought from the very highest source, cleansed from all impurities and given to you earnestly and sincerely. I have also been

asked to bring to Friend Saunders, especially to-day, a forecast of a case. It is not from Abduhl Latif; it is from a Felicia Scatcherd. She has asked me particularly that she might be given permission to-day to come and see you, and the impression that she has asked me to give to you is that she is very, very interested in a fight.

*Q.* Yes, she would be.

UVANI. And to tell you that she is heart and soul with you. She tells you she is looking for a more complete victory than any of you have yet realised. She does not mean that you will have a victory at the moment, but you will have a very great deal of gain out of it. She does tell you that there is a loophole that nobody is thinking of, that is going to be left open; watch for it and see what she means. There is going to be a loophole left open with regard to a case, which nobody is thinking of at the moment, which will give your Counsel a chance to direct your case through.

*Q.* Is that loophole going to be indicated before to-morrow, because the case comes on then?

UVANI. No. The loophole has not been revealed. People are not thinking of it at the moment. It is a loophole for a larger fight.

*Q.* Yes, that may be. I gather that although we may lose the case in this instance, it will be opened out in a larger measure later on. And then we shall get the advantage?

UVANI. And also she says that we are making a very big victory inasmuch as we are winning the minds of many people connected with the political idea.

*Q.* Quite right. They are the ones we want to influence.

UVANI. And she says, that before two years are out we will be having our own member standing for us. And she wishes to assure you that it is going to strengthen us in a way that we had never thought possible six months ago.

*Q.* My regards to Miss Scatcherd.

UVANI. And she says give her kindly thoughts to

everybody, and remember she is in the fight. It is going to have an important far-reaching political move which nobody is thinking of at the moment.\* I am grateful that Abduhl Latif has given permission to have speech with you. I take myself away and I will leave you.

*Q.* Thank you, Uvani. You have made it quite clear.

ABDUHL LATIF then manifested. Well, well, my friends, I appear before you again. It is a most happy moment, the moment that I come to you. I have not much understanding of time, but since I have been coming to you again and again, I have been measuring my moments in eternity in your own time so that I should not be far away

*The miracle and advantage of "coming back"* from you. Truly, my dear friends, it is a great miracle that I have, after all these years, been privileged to speak of those things that I know to be true—a great

miracle, one that I am not unaware of, and I do thank you at this, almost the end, or the material end, of our little communion for permitting me to come to you and speak with you. Tell mankind at the end of my speech with you, that he who thinks that he is deriving help from that spiritual world and giving none is sadly making a mistake. There is a great stabilising process going on at every turn that your spirit blends, be they great or small, shall contact with this that was once their home.

Even as it is good for us sometimes to throw away our manliness and get back to the toys of our childhood and forget our troubles, so it is equally good for the spirit, who has once left, to come back to that human sympathy, and find himself for a brief space away in this life that taught him so much, and opened his soul to consciousness with the Great Infinite God. So when people ask you is it all leading to anything, simply say, my friend, that spiritual

\*This has nothing to do with Abduhl's thesis, but is most interesting, as it indicates the keenness with which our Spirit friends watch all connected with the subject of Spiritualism. Miss Scatcherd since her passage has spoken with me on three previous occasions, and on this she refers to the prosecution of the L.S.A., for "aiding and abetting Fortune Telling."

intercourse is a greater joy not only to you but to us, even than this sphere is, and because one has been, and there is a spiritual sphere outside this, the law of give and take, cause and effect is equally pronounced. When I come to speak with you and you with me I have helped you, but you have helped me to stabilise myself, to reach out, and to receive more knowledge, so that I may truly come to you not with an empty mind but laden with help.

And now there are some things of which you would speak with me, and before I to-day speak my last word on the subject of health.

*A writer's confidence in Abduhl* *Q.* I have a letter here from a lady with regard to her husband, and I think you will be rather amused at the way she puts it. She says: "I have for two or three weeks been trying to 'get in touch with Dr. Abduhl Latif.'"

*A.* Worthy woman that: that is the spirit that I like.

*Q.* (reading letter). "My husband has had trouble in his head and ears, for months. The noise is very unpleasant and makes him very ill and sometimes dizzy. I have Mr. Saunders' book on 'Healing Through Spirit Agency,' so I know something about Abduhl Latif and his wonderful cures. I trust it is not expensive"—and so on. She does not know this is all free. Then she says: "Kindly ask Abduhl to cure my husband."

*A.* There is something good in dealing with a woman like that. My friend, if they would all come like that would it not be a great thing? And would not we get strong and well! That is the spirit. That woman is going nine-tenths of the long mile to cure her husband. Will you tell her that Abduhl Latif loves a cheerful speaker, and he feels that there is a woman of some strength and infinite rightness of mind. I think we have already dealt with a case very much like his.

*Q.* Yes, you have.

*A.* I see he is a man somewhere in the middle fifties,

and, after we reach the fifties of our lives our hearing often becomes a little less acute. We have reached the strength of our lives, and whether we like it or not the bodily clock begins to slow, to slow, to slow. We may not be aware of

this, but the senses are becoming aware, and  
*Defective* very often in the case of a vigorous man or  
*hearing* a man who may have lived to a very high

pitch, one sense may begin to suffer more than the others. One sense may be protecting the others, or the others are not suffering whilst that one is. That man had very acute and sensitive hearing. Often this rights itself. The pain and the dizziness and the noises are not altogether something that has come on suddenly. Through some ailment which perhaps he has put aside—it may have been something of the bronchi, something chronic, it may have been some kind of fever, he has been left with a permanent—what is the good word?—congestion—of the nerves with regard to the hearing that has grown until it has hardened. It is very necessary for him to use something in the ears—a little pellet, but it must be porous; if he could use that permanently in the ears so that the more sibilant noises shall be excluded, and only the softer or subdued sound shall then reach. I fear that the ear drum in his case may be just a very little weakened. I do not see that the need for syringing is any more necessary. But will it be possible for you to visit that man at all—no?

*Q.* Hardly, I think.

*A.* But if you will send out the suggestion to her telling her about this movement, to help in this particular way, with the massage night and morning, I think she would be a very great pupil. He makes a little acidity, and he often gets pains in the top of the body. It is almost like a muscular condition—the muscles in the shoulders, and the muscular condition here (indicating the neck). The acid rather gets there, and may be causing stoppages and causing the very bad blood flow here. Will you ask, therefore, that all these tendrils shall be unloosed with a little manipulation

in this part of these two muscles so that they shall be gently and firmly unloosed in this way (demonstrating the process). Tell her to be careful. The other sensory instruments are very good, and he is a very vital man. It must be something porous that would not deaden the sound, like cotton wool. A little oil is necessary occasionally, to be allowed to go in to keep the wax from forming. Ask her to do that, and I will do the rest, for I like a cheerful and a worthy receiver.

*Q.* You remember that man, Abduhl, who was so bad and had a fit on the floor? During the week he got up and walked in the front part of the hotel and has had sleep and is improving immensely.

*Changed view-* *A.* That is right. Keep on with him ;  
*point causes* he is a very difficult case, and you know they  
*disturbances* very often take themselves to heart. Do not take the sudden illness of your patient to heart, remember that if you or I or any of us, are changing the point of view of somebody, as strongly as we together work, you cannot oft-times give a new thought without causing some kind of disturbance. There is often an upheaval and in the case of this man he is not strong ; remember we are fighting his mind, not his body. He is a most obstinate and stubborn soul. There are some men who do not like to be told the plain truth. Give him no pity.

*Q.* I suppose that sort of spasm he had is the kind of thing that is referred to in the Scriptures as the casting out of a devil.

*A.* There are two forces in Nature ; there is the opposing force, suppose we call it evil ; let us assume that it is there all the time, and let us assume that we are strong enough by the light that is in us to remove the darkness. It is ignorance ; it is not easy to shut our eyes to it. The ancients always realised and understood it. The two forces are there, the polarity is there, otherwise there is no relative growth. But the great thought I want to give to you is that no darkness ever yet can obliterate the tiniest gleam of light.

*Q.* But there is such a thing as an obsessing spirit.

*A.* Ah, my friends, there is indeed. That is a subject that I wish to speak to you briefly but emphatically upon. You see those who do not understand what the spiritual work is are thinking that some of our spiritual friends have become suddenly angelic. Instead they may have got on a plateau which is very cold, and they are imprisoned, and there they remain. Even some of your great thinkers will when shaken up, really doubt whether it is possible for the mind that has gone to get in contact with the mind that is. But you know very well it can. If you realise how innocently one mind is cast on the other you will understand that a mind which has thrown off the grossness of the body is much more free to travel, and is much more vibrating and has so much more strength, even if it has not so much knowledge.

There are many simpletons who are frightened of the knowledge, who do not want to go away from this earth. There may be a man or a woman in the astral plane suffering in exactly the same way as that man has suffered, who has sunk into oblivion, because there are those states of mind referred to as under or around the astral plane; there are these people suffering to-day as they suffered before. It is a state; *their mind is making them believe they are suffering*, and the feeling is very real. Now suppose that man has attracted to him some person who has suffered as he has, that person is getting the help and sympathy from his suffering, inasmuch as that spirit is seeking contact with somebody who has gone through the same ordeal. That spirit may get hold. Therefore, to the spirit who is attracted by the state of mind, by his sympathies—we attract all kind of people by our nature—it is easy for it to come in contact again and again until that spirit would, unknowingly, obsess the man, and be committing a sin against the body. That is your clear case of obsession.

*Q.* You might throw some light on this: a young girl I know was obsessed by a man from the spirit side, and

committed suicide by drowning. How did she attract that man? Twice he obsessed her; the first time he was cast out, the second time he obtained

*A Spirit's* mastery.

*successful* A. I knew of the case. The girl had  
*attempt to* a highly sensitive nature.

*obsess a* Q. She had indeed.

*mortal* A. A girl of great kindness, but a girl who was infinitely reserved about many things; a girl who was just like a flower. You could close her up and find out nothing, but if you trusted her rightly she would open out. She was a girl of imagination, in other words she had a great deal of psychic power.

Q. That is so.

A. I assure you that if people only realised how necessary it is when that personal magnetism, or that psychic force, is going out all over the place, the difficulty it may be taking you into unwittingly. Many of the most charming people become criminals, and people say: "Why?" Do you not realise that behind that charm often there is great personal and spiritual magnetism, and even as they attract in this life, so they will attract somebody else with dire results on the other side? I assure you that where there is any little reserve that may find an outlet in supersensitiveness, too much imagination, a little morbidity, a little depression, there you will find a congenial spirit working with you. If you give way once you give way again, and half the troubles are connected with the psychic portion of the world because they have the doors open, they are absorbing and absorbing, and they are often unwittingly dealing blows to those people who are brought to them, who were never known to them, but who were carried to them by their own suffering, and by that sympathetic instinct by which you are drawn to a man and you think, or say: "I do not know you, but I like you." When I see poor souls coming over who have, in a fit of suspense, or emotion, taken the law into their own hands, I do realise



how much of the psychic fabric has been torn away through a long time, and they have not realised that they were sensitive.

*Q.* It is a dangerous subject to some natures ?

*Psychic investigation unwise for the hysterical* *A.* Without doubt to the hysterical and over emotional, but not to the normally balanced. If you have that psychic structure there you will absorb all things into it. The life of the psychic is a difficult one, despite the happiness he or she can give you mortals.

*Q.* There was no stigma attached to that girl when she passed over ?

*A.* Oh, no, none whatever. She is now progressing well. Because these things are just the unveiling or the tearing away of the psychic structure, and they are not blamed, the soul is freed of them as soon as the help is given. But, mark you, very often these spirits do not realise, and they are wandering, and bound here because they will not have the spoken word from anybody, and they turn away. Not so that little maiden, but many people do ; they are difficult to contact with. I have met the finest minds, suffering because they thought their own point of view was a good one, but they have never permitted anybody to say : "Brother, look at it from this light, not from that." I assure you that this subject, unless it is approached from a proper point of view, is an unsheathed sword in the hands of the unwary or unscrupulous. Not only would I make sure that people who take up this subject should take an intelligent interest, but I would weed out those people who are attracted to the subject by morbid interest.

*Q.* There was that case of sleepy sickness, a girl : you asked me to get some article. I have this comb that the girl has used. Does it convey anything to you ?

*A.* If you will let me have that, I shall be able to give you my impression. (Comb handed to the medium, still in profound trance.) The case remains more or less in that undecided state ?

*Q.* True.

*A.* Of course ; I feel at once we have here the personality who is her own enemy, a soul that has not a great deal of mental training or a great deal of mental strength, but there has always been a great blood weakness in that particular case, although not a weakness of the body, and from the mother's side of the family—a tubercular weakness from a previous generation. The blood in this case, and the entire mind, is sluggish, lethargic, tired, and depleted. Here is a case of having to talk not to the conscious, but to the subconscious mind. I feel the more strongly I get into contact with this case that, by your own direct suggestion, all of you, with my own, if we will only send this suggestion of help we will help this case very much. Remember that I am dealing here with a mind that is very open to-day, but a mind that retains very, very little at a time. It is quite a good mind in which to sow things. At the moment the case of this lady is very low, and your medical opinion will tell you they can do nothing more.

*Q.* The letter says : “ the vibration of the limbs is much more marked and uncontrollable during consciousness, but absent during sleep—no treatment is used. I suppose no outside suggestions for relief would be tolerated.” That is by the doctors, I suppose ?

*A.* Surely, surely, we are not interfering with their work in any way. The heart is in such a slow process at the moment that a little required stimulus would be necessary. It is not part of my duty to suggest that, while that lady is under medical supervision, but I feel that the body has within it the seeds of a tuberculous condition, but the ground is not fruitful for it. Yet it may attack any other weakness in the body. Our suggestion would help a great deal, and that we should try to counteract, by our suggestion, all those things that have been holding the mind, the blood flow, the physical self, down, and give to her buoyancy, clear thought, and freedom in everything she does. The whole thing has stultified all physical growth.

*Q.* Is there necessity for us to go there ?

*A.* Oh, no ; please. You cannot help if you do. You can help us just as much by our way of working.

*Q.* A gentleman writes me from Calcutta about his son, a magistrate, who has trouble with the nose, and there was some operation contemplated from which you impressed the doctors there to abstain. *Nasal trouble dealt with* The son is coming to Europe, and I believe will undergo some operation. Have you followed that case ? On a previous occasion I had a handkerchief which was sent to me from India.

*A.* I am finding very bad breathing conditions, and I find there is a lot of head trouble which may find its way to the throat.

*Q.* Giddiness in the head ?

*A.* Something more. There had been a kind of pressure at birth. I have a feeling that there is here in the nose the necessity for a little—I wonder what you call it, with the heating or with the burning ? I do not know what you call the process, but it would help to clear.

*Q.* Is that on the right nostril or the left ?

*A.* It is the right one. I am reflecting it ; you just take it as though you are looking in a looking glass. I am with my back ; you must take it as a reflection of that which I do. It seems to me that there is here a corrosion, or there has been probably pressure on the bridge of the nose. I think that the—what is the word—the cauterising ? of the nose is necessary. Tell him that if he lifts the nose like that (opening and lifting the nostrils), he will, for himself, see how easy it is to breathe. Lift the whole. See how easy is the inrush of the air. Remember that the tendency of the whole muscular condition is to fall downwards. He wants it lifting there and cauterising. I do feel that, due to some pressure at the time of birth, there is through the jugular vein sometimes a great rush of blood to the head. I find much necessity for breathing, for emptying of this part of the body, because the whole thing, in his case, is a compression of the blood vessels. I think

they are sluggish and heavy, and until he takes that full fresh draught of air he will not get it right. There is too much catarrhal condition and too much blood flow due to the fact that these vessels are not working. I do feel that this condition will be helped.

*Q.* He will be over in England shortly, so Mr. Morris or I will have a talk with him.

*A.* It can be put right. The blood pressure is very strong with him. He is only a young man?

*Q.* Yes, comparatively.

*A.* You must ask him to be careful of his living and of anything that will cause the flow of blood to the head. Until we get this condition righted by his breathing properly, and eating and drinking carefully, he may have his work interfered with because he gets the giddiness and heaviness that completely disarranges his thinking process.

*Q.* That is exactly what his father says.

*A.* And we can only reach that by giving him a rightful point of view. He knows it.

*Q.* He is a magistrate, and he needs clarity of thought.

*A.* But if he goes on as he is, he is not thinking rightly, and he is likely to lose a very fine position if he allows it to go on. So will you say that Abduhl Latif is emphatic? It is necessary to lift the nose in this way, get it free of catarrhal conditions, and eat, and think, and do all things seriously so as not to cause too much blood pressure.

*Q.* He is an intelligent man and no doubt has the Eastern view, but I am sure he will take your advice.

*A.* Intellectually he wants to have the point of view changed, and I feel perfectly certain he will bless our race.\*

I may not have time to talk with you again on any of the cases that we have been talking about to-day. To resume my thesis—in keeping the body in good material

\* The patient, when I reported what Abduhl had said, remarked, "It's perfectly marvellous how accurate the diagnosis is."

condition, remember that we are doing the greatest possible help to the soul because if we have a corroded body and  
*A corroded* a heavy body, naturally the soul forces are  
*body may* not registering themselves; we become  
*mean a* dull of comprehension, we become dim of  
*corroded Soul* eye, our desire fails to use the muscular  
 conditions, our sense of touch leaves us,  
 and many of the things that you might say were instinctive  
 become clogged. Remember that that is not due to the  
 thinking capacity at all, but it is due to the fact that  
 we have been poisoning the body, giving a bad blood  
 supply to the two parts of the brain, and that the  
 poor brain is taking the responsibility of those things, and  
 remember that behind the brain we are clogging the soul.  
 If we live buoyantly and well, if we live right royally,  
 strongly and well, putting ourselves in touch with the forces  
 of nature, and realising that in our own hands is health,  
 then we are living as sane, sound citizens of a great and  
 wonderful Empire which is akin to the spiritual senses.

*We have* We do not become spirit since we always  
*always been* have been spirit, and that is why we can  
*Spirit* contact you. I do think that of the two  
 evils over-civilisation is worse than under-  
 civilisation. But I feel to some extent that we are getting  
 back to an age of sanity.

This is an age of knowledge, not only an age of practical  
 knowledge, but it must be ever obvious to you that it is  
 an age of psychic or soul extension. My friends, if Abduhl  
 Latif says to you to-day that the time is coming when you  
 will not talk with Abduhl Latif through the mind of the  
 medium, but that you will talk with him through an in-  
 strument so very, very refined that it will catch all sounds  
 that you have not even heard, if I tell you that such instru-  
 ment will one day be made, and that we will attune it from  
 the minds of our mediums, and so catch the vibrations and  
 measure the distances that those vibrations come, most  
 people will say either you are mad or the instrument is mad,  
 or we are all wrong. But I assure you that that is in the

very near future, nearer than you realise. Think of the great invincible forces that are around us to-day in the East and in the West ; there is such a great outpouring of knowledge, of purely practical knowledge of what we owe to our souls through our bodies, that men are fast reaching that stage. Your great scientist, your great writer, your great inventor, your great genius was never a man who sat down and gorged his poor stomach with over much food, or dulls his brain with wine ; the two do not go hand in hand ; and therefore I say to you that the moment is coming, my children, when we are going to eat so that we may live, and we are going to permit the body to help the soul, not the body to kill the soul. These things are nearer to you than you know. Abduhl Latif says to you that, East and West, you are on the verge of a great spiritual knowledge.

*A psychical  
Armageddon  
coming*

Your great thinkers in this movement are talking to you all the time of a great physical Armageddon ; I do not preach to you a great physical Armageddon ; I do not think it is necessary ; I think that the day when that shall take place has more or less passed by with regard to your Western races. I do feel though that you will have such Armageddon, but not in your own countries, before these coloured children shall ever realise the necessity of tolerance and peace, and that not by brute force do we seek to win, but there is coming in your midst, every day, every minute, every second is bringing it to you, a great spiritual Armageddon. You cannot fight, you cannot help, you cannot understand that great military Armageddon by just that which is taught in your seance room, or by that which your lecturers say that they know of the world that is passed. You cannot meet it at all, unless you have taught your children that if they are going to be pioneers in this great battle against lust and lasciviousness and brutality and warfare, and all those things that have destroyed from time immemorial our spiritual and occult knowledge, we are not to fight it by those things, but by the soul, by sympathy, by finer feeling, and by a subtle

understanding of ourselves. Not ourselves as we stand, a mere animate machine that cannot move from that door to that door unless the mind tells you.

Why do you breathe in the sun and the air and the elements? Why with all this civilisation *Why we must* have you to go out and become simple *revert to* children of life? Why? Because every *simplicity* ray of the sun, every drop of rain, every drop of dew, everything in nature is your life, and millions of years before civilisation was heard of, men were living pure, clean lives. Look at the past history of nations. Have they built it on poisons and toxins? No, their wise men built it on the learning of nature, the learning that taught you that there was a great silent voice and spirit overwhelming you, giving you life, giving you peace, and giving you rest. No man has ever yet found the way to open the spiritual door when he has been sitting at a great table of viands, and a great magnum of wines. That is the way he may rob and kill his brother, and receive all his neighbour's goods and his neighbour's wife by subtleness. But a man who goes into great wide open spaces and talks to God—he may not know he is talking to God—is putting himself in touch with Him whose breath is the wind, whose smile is the sun, whose tears of compassion are the rain, and whose infinite blessing is the food that he provides for you, and which is around you. My friends, we kill ourselves, and we are blind to God's munificence. All these things which you call civilisation drop away from you the moment that you realise what you are, and you creep like the animal that you are into the fastnesses of quietude. We have learned nothing from our civilisation, but there is a great potent force that can help us when no man can.

This way I talk to you. I could not talk to everyone in this way unless he first realised that such man has a duty to himself, that his duty is not in the hands of a medical man only, but in his own hands, and that duty is not in his food table or his wine cellar, but in his mind. Abduhl Latif

is a very tolerant man, and he is not to say to the man who has got these good things : " Deprive yourself of them," but : " What brought you those things ? Where is that keen mind, that active intelligence that brought the shekels into your pocket, to procure these things ? " I tell you, my friends, it is as dead as that body will be—you have killed it by over-eating, by over-taxing of the brain, of the mind, of the senses and by over-drinking.

You see evidence of this around you, so I am not giving you something that is not truth. Let us, therefore, be simple in our thought and actions. If we are inclined to make money—and Abduhl liked shekels too ; he was a practical man—let us make those shekels ourselves, let us make a vehicle by which we can go out and enjoy the great Infinite Forces of nature, the sun, the rain, the water, the air and the beauties of nature rather than anything that man has conceived. In that way you are going to find your medicine and health. Do not think we have so little intelligence that we are going to kill our thinking capacity, and go to a man who has only the same complement of senses as you and I, and ask him what is wrong with us, when we know. Let us see how we can help rather than hinder our own efforts. I say these things to you emphatically because everywhere around you, and in that spiritual world to-day, there are thousands who have literally taken their own lives by thinking, doing, and acquiring these things that are wrong. That is not our heritage to-day. We must get away from it, and I tell you we cannot get away from it through the State, because the State wants re-organising ; it wants a cleanness of mind.

*We are suffering from distortion of mind* Every State is suffering from distortion of mind. Your silent, depressed people have permitted those people who have abused their own souls to think for them. Let us teach each man to think rightly—to use his soul-sense. That is the outward and visible sign of a soul responding to every emotion. Let us give to the community of man to-day the right to health.



When they get that they will begin to think for themselves, they will begin to live in peace, and when you get two men living in peace and a third man joining them, is it not possible that you will get others to join them? And from such communities we go on. First teach your man that he shall not abuse himself but that he has to grow, so that he gives the great inheritance of the universe to his children, and children's children.

Let us, in the name of the Infinite with Whom we are at one, whether we know it or not—think cleanly, drink cleanly, eat cleanly, and we can all do it, and be better and healthier citizens, realising that the great Infinite God has made us from spirit into man, giving us everything to enjoy ourselves, and that we should, in the name of that spirit, enjoy these things and never abuse them. Give the community a sound, sane Gospel like that, and you are doing a great deal more than your Mosque, or your Church, or your State. I pray, I intercede with you; what is the good of these things if the spirit has gone out of them?

Now I want to speak to them on a great subject. It is good  
*Spiritual,* that people shall come in and get in contact  
*not spirit* with people who have left them. We do not  
*intercourse* want to treat this subject as spirit intercourse.  
*desired* It is very good that the man in the street  
 shall come unto you and shall say to you :

“Give us a sign that what I do is not in vain, and that although I suffer here I shall not suffer beyond. Give me a sign that I am not inanimate but that there is something within me that shall live.” Yea, and it shall live, even as the flowers and the trees go on living in the spiritual existence when they have passed out of the material, so shall we in time get man to know that he is a breathing reality. Let them come into your seance room, give them clear thinking; let us realise that the seance room which is going to be a great occult expression of the future is not only possible for the thinker to come in and realise his birthright by getting in contact with his beloved; let him also realise that it is a place of spiritual intercourse. Let it be for him a temple where he

may have absolution, and where he may feel that he is in contact with the highest and the best, so that he may get help, and peace, and advice, and realise that if he is getting this knowledge he is carrying responsibility to all men, and I say to you if you get this knowledge in the seance room you are fools to yourselves if you do not carry it on. I want it not to be considered as a spirit intercourse ; I want it to be considered as a spiritual intercourse, which has a far greater and wider influence.

I have spoken to you so much of the body, but I had to ; the body to Abduhl is such a poor vehicle that he no longer thinks of it, but, my friend, as a vehicle it must be respected. It is the temple to which that divine spark of the spirit has been brought to live its allotted span, whilst it awakes to its consciousness with the Divine. For this *Life here, the threshold of consciousness* life which you call human is but the threshold of consciousness, it is the awaking to soul consciousness, and whilst that spirit is here in that vehicle, how can you expect that spirit to act well, truly, or for your benefit if you give it a dirty temple in which to live ? Therefore, it behoves us for our own sake to keep that mind clear. The man who says to me that he cannot know himself, is a coward. He can control his life ; he can control his body.

If the temple has not got a clear, pure, running stream of fresh life running through it, the doors of the temple, the inner portions of the temple will become corroded, and he will get those repressions that will in time cause the stream itself to become corroded. But if you keep the temple well swept, the stream does not become corroded, and you have it all the time lavishly, quietly flowing through, and if you are giving that stream the right kind of food then the stream is giving healthy conditions to the heart, and the heart and mind are working in conjunction. If you have got the mechanical vehicle running, that is well. You do not run your factory with bad implements therein or bad machinery. You will not build a beautiful vessel to sail your seas and give to it filthy fuel. And yet,

believe me, you will take that beautiful spirit and put it in there and do everything in your power to kill it. I speak to you, and through you to those others who have common sense. I cannot emphasise it enough. I wish that I had a community of people so that I could tell them. What do we do with the people of those Eastern races? We take them to our Western civilisation and we kill them by our conditions. They may practice what we call idolatry, but oh! my friends, are we any better? Do we not build for ourselves a beautiful temple? Do we not put the most beautiful pictures within that temple; do we not say: "Behold, look at our beautiful temple?"\* but do we ever look at the spirit that we have invited into it? And yet we will go out to these other children of God and we will say to them: "You do not live rightly, you do not live well;" we sow thoughts in their minds that were never there; we teach them how to dress; we teach them how to live; we teach them how to drink those things; and we teach them to worship what we call our living God, and we are committing a far greater sin against them and against ourselves than we know.

*Q.* Indiscreet missionary work you refer to?

*Religious Tolerance advised*      *A.* That is true. We go out but we have not got the spirit of tolerance, and unless we can go out to these poor people and say: "Keep your little god if you like, it is the big white Spirit behind that is working," it is no good. Are they any worse than we are, and are we not killing them off day by day in the name of that fetish, the great arch demon, civilization, which kills more than any war, more than any scourge? And yet we will worship it, and fall down and uncover our heads to it, and we would take the little god from these poor people. Oh! would that we could speak to the multitudes.

*Q.* Some shall know what you say, Abduhl.

*A.* If we are tolerant with our bodies, we are not

\* "A nation of Churchless and Creedless Christianity."—The Bishop of Durham at the Church Congress at Cheltenham.

breeding within ourselves lust, and envy, and greed. We are eating, sleeping, and living truly and well, and therefore the simple things of life please us, and we are not laying up for ourselves all those things that lead us to do damage to our souls. Whilst we are living in harmony, and living quietly, we are not a prey to all those malignancies that attack the heart of man, by which he has become an enemy, he has become a menace to all these other souls, and I think that there is the great Armageddon of which I spoke. I do not think of warfare, I think we have learned the lesson, but I think we have to learn much more before we can honestly say from any point of view we are approaching that which we sought to learn. We have gone a step in the right direction, but we have not yet reached it.

To-day, every race, every nation, is crying aloud for new gods ; crying aloud for spirituality ; and abusing us because they do not understand us. Let us present ourselves not as magic workers, but let us present ourselves as did the priests and sages of those wonderful old civilisations. Those civilisations were killed by what is killing your civilisation to-day, by lust, by lasciviousness, by poisoning of the body and by going away from the simple precepts of their teachers and sages. Their teachers and sages have been called miracle workers, have been called occult workers, but what is occultism ? It is the psychology of knowledge.

I say to you that any man who speaks on spiritism should feel secure to himself ; he should live cleanly and well. He should so many times a day put himself in touch with the infinite that in very truth he is a priest, a saint, an occultist of the very first water, in so much as he knows that in that which has been given to him he has reached a position

*The true  
occultist  
is at one with  
the Great  
Spirit*

of safety, for he has put himself at one with the Great Spirit. Your occultist has put himself, by the force of his personality, by that which he gives up by contact with the force, in sympathy with the forces around you. Let us get rid of cruelty, superstition, fornication, of lying and evil thought, let us get rid

of all these things that follow in the wake of what we call great civilization.

Furthermore, I would say this to every worker who breathes a word in the name of spirituality. I would say to him that he must live and think cleanly, and that he must live close to the forces of nature, so that he may be the living testimony of that which can be done in the name of this subject. There is not one who is a worker in this subject who should not bear open testimony to clean living, moral living ; in fact I would have no worker in the subject who did not in some way respond to these teachings of the

*Spiritualists* Infinite, and Divine, and we, too, can get these teachings, however strong or however weak we may be, by putting ourselves in contact, in the street, in the Mosque, in the *must show a* Church, in the Temple, for is it not all the *good example* temple of the Living Force? We can do it wherever we are. There never was yet a great civilisation founded—oh, my brothers, believe me—where the strictest laws of diet and drinking and cleanliness, bodily cleanliness, were not enforced.

You take the old Babylonian civilisation, take the old Sumurian, take the early Peruvian, take the Persian, what do you find the priests and teachers doing first? Laying

*The old* down stringent laws that they should eat and drink and live cleanly and well. For *civilizations* they were great occultists. They were in touch with the Great Divine, and they knew that no man can live cleanly unless he has eaten and drunk, and taken the joys of life cleanly and well. When you look around and see the great inventions of the Egyptians, of those old Sumurians,\* of the Chaldees, and think those things have been built by the great occultists that have gone before, will you remember that this could never have happened if they had not thought, ate, and drank cleanly, preserved their bodies, and so preserved the health of their souls?

\*“ Sumurian Civilization antedates by thousands of years that of the First Dynasty of Egypt.”—*Ency: Brit* :

I tell you nothing that is not true, and when I come to you again I will tell you some of those things, for that is my last visit, my friends, for some little time. If my words have been a help to you, my coming has not been in vain.

When I come to you again I will talk to you of the peoples, of the personalities I have met, of what I have seen and what I know of this religion that you call the Religion of the Christ. I will also tell you in what way that Religion of the Christ was practised thousands of years before the Christ was known. I will try to tell you that He was God inasmuch as He was born of the Divine, that He was a great Inspirer, a great Idealist, and that we are in sympathy with Him because we, too, have all the knowledge, if we like to reach out and possess it, which He had. I

*The result of  
Christianity  
upon the  
East*

want to speak to you of the result of His teaching upon the East, of what I knew of His life, and what I knew of the disciples who followed in His wake, and why men were attracted by their teachings. Man had followed ideal after ideal, and they had got so tired of that which was crude and full of evil. For there never has been a moment in the life of man, no matter how crude he

may be, when there has not been a faint spark aroused within him of God, when he has lifted up his arms and said : " Oh, God, if there be a God, give to me peace, give to me health, give to me some knowledge that Thou art there." All these teachers have served their purpose and are still serving their purpose. He was a great Thinker, He was a great Occultist, and He was Divine, inasmuch as we are all the sons of God, and the son of man inasmuch as we all go through this heritage, so that we may awake to the full consciousness of the great beauty that there is ahead of us in all eternity.

*Q.* Abduhl; what of still-born children who have never lived here ?

*A.* There is a law, after you have passed through all the inorganic changes which are necessary before you may

come into this life, there is a state which is akin to the spiritual state,\* and yet is allied to this human life, and it is there that the sympathies and emotions and family instincts are formed, and those little lives have learned their lesson in the states through which they have passed, but because it is necessary for the soul to partake, even for a day, or an hour, or a moment, of that inorganic or physical substance, because they must be called into being they come and go, their souls have become so refined in the process that they have not stayed, yet because it has been necessary to touch this constellation, this human structure, they come in and serve their time and go ; the soul has already taken its lesson.

*Why  
still-born  
children  
are*

## TWELFTH ADDRESS

Uvani describes his life and death—Spirits happy to come back—Abduhl narrates his life in Baghdad 750 years ago—Old civilisations referred to—The Crusaders—The Great Saladin—Marvellous strength of the Christian Religion—How it undermined the Court of Saladin—Atlantis—its wonders—Celtic races—The Druids—their knowledge of mechanics.

*(Sir Arthur Conan Doyle, his friend from U.S.A., and Dr. Abraham Wallace, M.D., were amongst those present at this sitting.)*

UVANI manifests. It is Uvani, friends ; I give you greeting. Peace be upon you. I have been asked by Abduhl Latif, honoured be his name, to first give to you a message, so that it may not seem when he take control to speak through my vehicle that he is in any way unworthy of the great honour which you pay him. He says : " I, Abduhl Latif, Ben Ali, Ben Mahomet, Ben Yussef, Ben Said Bashek give you my greeting. For a moment of time I shall endeavour to take the only earth life that I shall ever know again, inasmuch as I shall blend with all your thought. I thank you for the tolerance with which you have listened to my words. Though long years have passed since I first did take unto myself the simple knowledge I have tried to give to you, the human structure has altered not. That is my only reason for having spoken these words to you. And you are dear to my heart inasmuch as we have one thing in common, our great humanity, our great desire to help that humanity who is crying out still,



even as in my day, for help from the ills, physical and iniquitous. We also have, brethren of this Western world, a greater thing still at heart that endears me to you and makes you my friends and I your servant, and that is what we desire to show to this humanity that not by the power of the sword, or the power of the tongue, or the power of any of the modern equivalents that science has produced, that were not known in my day, do we show help to this humanity by that love which has been given to you by every prophet in every age. It was given by the beautiful Great White Spirit who came out of Egypt in simple style, and said unto all of you who are His children : ' Love ye one another.' It is that which has been put into words by every savant, every great philosopher and teacher that has brought to me from you the knowledge that you have desire to give service in this work between the cradle and that equivalent to the grave."

And then he says : " Brethren, I thank you ; words I cannot thank you with, deeds I cannot show or execute, but in my heart there is that great feeling, that great sympathetical brotherhood that I who walked this way a day ahead of you was of that same great Living Force that you are, that that great Cosmos that is you, and surrounds you, was also me, and surrounded my life, and in that great Cosmos *there is no time*, but only affinity and sympathy one with the other. No matter how long the years measured mechanically may seem between, you are of that Cosmos that is the Living Force : I am of that. *No time in the Spheres* That is my only excuse that I have for a little time taken the mind of a passive instrument to speak with you a little while."

And then he says to you : " Oh ! brethren, I salute thee." He had desire that these words should be said by me because when he comes he will himself talk to you of that which you expect of him. I will not remain longer with you. I thank you that you permit me to speak for that moment. I bid you *adieu*.

MR. SAUNDERS. Thank you. Before you go, Uvani, you might tell us : you are of the same race as Abduhl Latif ?

UVANI. Oh ! but yes.

Q. But many years afterwards ?

UVANI. Oh ! yes. I have only lived one hundred years ago. As spirits who come back to teach I am indeed but a very poor and unworthy product.

*Uvani relates  
his life and  
death*

My only excuse at all, if I may so use the same words as that great doctor, for coming back is the fact that I had known the French and through the French a little of the white races, and that I had realised in my own day that the principles for which our great race stood were not everything, and that one could learn a great deal from the white man. Being killed in warfare myself I was not ever permitted to understand anything of the principles of this race, but when I go out as I do, knowing nothing of anything of life but that the sun came up and went down, that the air was good, and the wine was sweet, I asked for instruction from the English, and then I realised that if ever the East is to get back that great knowledge which, unfortunately, my brethren, she has lost, it behoves us each son of that great civilisation that once was—of the great civilisations, which is the better way to put it ?—to do his poor best to work through the mind that will convey the knowledge, and so try to give back to the East that which she has lost.

You may wonder why I work through the mind of a woman, but to the Arab the woman is a thing of beauty. The Arab does not look on the mind of woman as the Westerners do. Then, my friends, it must be ever obvious to you that the female of the species is always the reflector rather than the great undertaker of duties. For that reason I look around me, and I find that that reflection and passivity is necessary before I can illustrate that there is life here. I think this assembly will realise, if an Eastern soldier may say that to you with all due respect to the women of your race. That is why I work through a woman.

But I am, not Uvani. I call myself Uvani, meaning : " the son of happiness ; " it was a name given to me. I was killed in warfare in one of the hill forays ; I was killed in that warfare by the Turk. I am Youssef, Ben Hafik, Ben Ali, and I lived in Basrah where my family is a noble one of merchants and soldiers. I was a sheik, a gentleman of the town of Basrah, and most of my family were connected with the export of fruit. I was fond of the saddle and life of the soldier, and I pass out when I am forty-eight, fifty of your years. My life is a simple one, but it was my desire to help you to give back to my peoples what we have lost, that is my only excuse for being with you, but a very good one.

I am called Uvani, you please understand, but it is the equivalent to give to my English friends. They prefer it to the Youssef, you understand ? I thank you. Now I leave you.

ABDUHL LATIF then came. Well, well, my friends, this is indeed good of you. To you in your respective professions I give my great greetings. Perhaps in my time I knew a little of all your professions, and yet not enough of one of them to make me an adept at any. And perhaps that is why to-day you will agree that I am still a restless soul, wandering about trying still to find that great knowledge which may be found midway between the Heavens as we know them, and the earth as we know it. My friends, just before I begin to talk to you let me tell you one thing.

When you go out of this seance room, and you say it is very good that these dear people come back to talk to us, and ask why should they come back to talk to us, let me tell you that the gift is not all on our side. It is also good that we should come back to what we once were, just as it helps you all to go back to the land or to go back to the days of your boyhood, to live again the moments of those days, to share with someone who had remembered even some little incidents. Do you not all come away perhaps a little sad, but

*Intercourse  
benefits  
spirits and  
mortals alike*

nevertheless a little refreshed, that these incidents have been brought to your mind. It gives to you a stability, a feeling: "Well, I can start again," and there is no doubt that because this world is, the spirit world can be, and because one state is, there must be its higher equivalent. So that you may say that one state is left upon the other. It is quite good when your spirit friends come back and are well received; you are giving them a stability, a desire to reach out, and find more help, more food, Therefore, do not say, my friends, when we return to you that the gift is all on our side. Remember that even if we give a little, well, so do you, and there is no greater joy than in giving and receiving.

I have come to the end of my small talk on the health, not only the physical health, but the spiritual and mental health of mankind. I have been away from your land so many years that it almost must seem to you rather that I

*Life changes* may not know of these things, but yet whilst  
*not* I was here I observed that the life changes little, the customs change, but we in our humanity change very, very little, and realising that, I feel that the need for good health, for clean bodily health, spiritual health, is still as great in the hearts of the children of God as it ever was in any of my days.

You have asked that on this last day I should speak to you for a little while on the conditions that were in my own country. It is perhaps known to you that I am from Baghdad, and that I lived in a time that in your history must have been very troublesome, yet from your Western point of view a very glorious time, as it was then thought of, and also from our Eastern point of view it was also a time of great glory, not only a time of great glory, my friends, but whenever there is great glory there is also great tribulation, great trial.

Living as I did, in the twelfth century—I do not know if I have ever given you that date, but in the fifth century of the Mahommedan year and in the twelfth of the Christian era, about 1,100—(a pause).

MR. SAUNDERS. 1162.

A. That is good; 1162; and I think I lived into your thirteenth century?

MR. SAUNDERS. The records say you were sixty-nine years of age when you passed away?

A. I had reached my three score years and ten almost as you measure man's span. What did I do with those years, my friends? I have done what you are all trying to do to-day. In my very early years I had great advantages over many of the men of my day, inasmuch as my father—may the Great Spirit rest his soul!—was a man of literature and of learning. He was also a man who had, in his early days, studied much of the great *Abduhl's* civilisations that had been of the East. *early training* Especially was he interested in the great Semitic, or shall we say, the Hebraic, and in the pre-Babylonian and the Chinese, and also in the older Sumurian, and perhaps from him—who knows?—I had got a great desire to myself personally contact with the different teachers—and there were many of those races, more especially in predominance than perhaps the Egyptian and the Semitic or the Hebraic. And I must say here to you, because it may have a bearing upon your own day, that I always had a great and worthy respect for the teachers of the Hebraic race, with whom I came in contact, and from whom, I must say, I had understood much universal and spiritual knowledge.

You must remember that I did not come in contact with the Egyptian teachers until I was nearly thirty years old, but some of the older of the teachers, or the sheiks of great learning who were at my father's home, had been instructed in much occult law by those great scribes and masters of many lands. Therefore you must see that I was in no way bound to the teachings, or the ordinary observances, of the sons of Mahomet. That will be understood by you. My father—may the Spirits rest his great soul!—was a man of great universal mind, and he believed in finding out the laws of all men, and then thereby finding in the laws of all

men something that made him bring blessing perhaps on his own. That is a very wise proceeding, no matter where we may be. I therefore had in my early days much desire—and this may throw a light upon something that is not generally known to you—and my father was very anxious that I should have the legal understanding, and a knowledge of the laws of jurisprudence as they stood in those days. He was also anxious that I should become a great linguist. But I had different views.

Often my early days were spent on the hills around the camps, learning the laws of the different tribes, speaking their tongues, and using their warlike methods, and in that way I became a very able and keen horseman. I was very glad of those early days, since in those medieval, those exciting days, made so by the wars that took place between the Cross and the Crescent, I went through the period of the Crusades which marked so strongly your own English history. But that did not take place until much later in the term of my life. In my early days, from the age of fifteen until my twenty-eight years, although I was engaged in constant study, I was engaged in the interest of family affairs, and in learning much of the gentle art, as we call it, of warfare, because to us it was not only necessary to know the laws, but it was also necessary to know how to protect yourself in the case of those many wars and strife that arise in the name of whatever religion you may hold, or whatever God or saint, or in whatever way you may worship.

It was, therefore, at the age of twenty-six years, after I departed for a very short time on a voyage of discovery—more I might tell you if time permitted—that I went to Damascus, to rather gather a general standpoint of how I might best devote my life. I returned to my home, and it was at the age of twenty-eight—you may say two years after this—that I left my home, really not to return to Baghdad, until just a short time before leaving this life altogether. Yet

I must say that the early training, the early desires, the people of many lands, of many races, with whom I had mixed, had had a very pronounced, and a very good moral effect upon my life in the days that were later to come; days when not all the learning from books helps you, but when it seems that only the cupidity and guile of men shall win you great fame.

There is one thing that I have always been careful of, although men shall say that I was egotistical—and who shall not be? Is it not an insult, after all, to the Great Spirit, to say: “Behold! I am a poor material?” You are potentially of the same material as the Great Spirit, so why should you belittle that which you are in such divine origin, or whose divine origin you are? Although sometimes men may say Abduhl Latif is an egotist, why not? It is better to be so, rather than that one does not think individually.

I go to Egypt. Once more I must tell you that Egypt has held for me a great deal, from the fact *and to Egypt* that I was not able to get in contact with the more learned scribes, teachers and priests for which Egypt, even in that day, although her glories were departed, and her beauty well nigh annihilated and her race, and all that she stood for, lay low in the dust, yet here and there there were still shreds of that wonderful knowledge, which, when you think of it, is stupendous, and makes Egypt roll in the aeons before you as one great monument of gold and jewels beyond all price. And yet I, my friends, could stand there and feel all that that great kingly race once had felt. I saw all their great glory laid in the dust, and I could have shed tears that it had been so.

My association with Egypt was to me more an occult one than one of any great interest. I have since found out that, believing as I do that *we are all guided in our lives*, and that the great moves of our lives are probably not always in our own hands, I had, on my leaving this beauteous place, found that there was a great reason why I should have become identified with this one time great civilisation.

I found that I was not going to finish my work when my sixty-nine years had ended, that there was a great deal more inspiration to be done, and that that inspiration was mainly received from those great scribes and teachers of that long dead Egypt.

*Destined to continue his work in the Spheres*

With all my resources, in all my journeyings, and in all my wanderings, you may wonder why I had not done more, perhaps, with the knowledge that was given me, a knowledge vast even in those days of understanding. Perhaps if I had lived in your days, my friends, I should have been granted a Chair in one of your Universities, and—who knows?—I might have had my students around my feet while I spoke to them of these things that so delight your professors of these days. My knowledge of medicine, my knowledge of anatomy, my knowledge of physics, my knowledge of the vertebræ, my knowledge of chemistry, was not small, although you will remember that I was a follower of the prophet Mahomed, and according to all the laws of the Koran I should not have such close knowledge of these subjects, but, my friends, I was a man; as I said before, behold in me a man who dares; and if you are in doubt as to what happens to the man who dares, just dare and see, and the penalty is not so bad as you are led to understand by all those laws that are set up in front of you, and: “Thou shalt not,” written in large and glaring letters. I find it is the departure, rather than the spirit of the actual law itself.

So in Egypt I blended with much of my own beloved Baghdad, and Persia. I blended all this knowledge together, and I became, for a long time, an adviser to some of the smaller courts of the Egyptian rulers. They marvelled, perhaps at my power, perhaps they marvelled and thought I was a clever scoundrel, as they will always marvel, but in any case it was good that I was permitted to join those kingly

*He becomes adviser to Egyptian Rulers*



ones, to speak to them, to help them in their studies along the line of medical faculty, and I must say to you here, in justification, that most of the knowledge that I received connected with the human body as it is to-day, and has been through the ages, was received in the great whole-hearted way, the big way, in which these Egyptians laid themselves open, very many of them even offering themselves, so that I might further my knowledge.

Yet I could not be content with that. I must always wander. I must also tell you that I had a very fair knowledge of your Christian observances, and I think that the tale, or the story, might have been written differently to that which I have known and observed, if so many of my countrymen had had the same great knowledge. Unfortunately, you remember the great Saladin was engaged in battle against the Crusaders of those days, under your own Hospitallers. I think that the king at that time was Richard. My friend, am I not right in thinking so?

Q. Yes; Richard Cœur de Lion?

A. Saladin, I would have you know, of the House of Youssef Ben Ali, would not have suffered those many reverses if the knowledge of your Christian faith had not been carried through by highways and by byways into all parts, into all houses, and undermined the teachings of our Islam. At that time in the Christian era, Christianity, as you call it, burned with a fierce and great glow over the whole of the East. It did not burn quietly, neither did it burn with a steady light, but it burned in the households of the mighty, and I felt that here were these people who were tired of continual warfare, tired of the continual redresses, and of the things that had been promised them in the name of every deity, and in the name of this and that prophet, that they were very, very glad to embrace, very quietly and unknown, that great spiritual thought of One who had sprung up so lowly, and had ended as He had done.

*Christianity  
undermines  
Mahomedism*

You have no idea to this day the strength that there was in your early Christian religion. I regretted for your sakes, you know, and I still must regret, that an ideal so beautiful as the Christian religion should have been so prostituted, and permitted to drop into insignificance. Now mark me

*Abduhl  
deplores the  
loss of much  
of Christ's  
Teaching*

well. I do not hold for your Jesu divinity to the extent some do ; \* according to the tenets of my own belief I would not do that, but I am a man departing at the moment from the tenets of all teachers, and realising that all beliefs are synonymous, and that they matter but little so long as the heart of man is good ; in fact I realise that these teachers and prophets must come along and give to man a point of view to which he can hold, to help him reach his Heaven, but I am also brave enough to tell you that in the heart of the man who dares to know himself, as I, Abduhl Latif, there is no need for these things. You are part of the Living God, you are potentially God in the making, and you do not need these prophets to come and teach you the way ; it is in your hands, it is in your soul.

Nevertheless, there are always those weak children among men who cannot follow truth, and for them, my brethren, it is good that such teachers and prophets should come. It is good for a nation, because a nation without religion is a nation that is dead. I regret very much that a great deal of the religion of the Jesu of the Christians, as He was called—great Spiritual Teacher as He was—I regret that so much of His teaching should have been lost. I also regret, more infinitely than I can tell you, that not only was His teaching lost, but the Spirituality for which He stood.

I want to tell you that no great prophet has ever given a word without its sign, and the signs of your Christianity

\* "Orthodoxy compels us to believe that our Lord was a complete man with a complete human intellect, and how it is related to His Divine Personality presents the most difficult problem."—The Bishop of Gloucester on Modernists' Beliefs.

have been lost to you for hundreds of years ; aye, before I, Abduhl, reverted. You must be able to give those who would follow in the footsteps of the Living God a sign which they will follow. You can no longer ask a man to dwell in faith alone. You can no longer tell him that God is in the wind, in the sea, in the flowers. You can no longer tell him that you can take him into a house, and there he will feel His Presence. You must all the time give humanity a sign. He whom you would keep, first make sure of him. Christianity has lost these signs and symbols, and the emblematic structure on which it is framed, and so it is a poor name in the mouths of men, mouthing it to-day and meaning nothing by it. The same may be said of all religions ; but I do tell you that the history of the world would not have been written as it is if the signs of Christianity had not spread into the Court of Saladin himself. That battle he was fighting he knew was a losing one, and he knew so well because that which he tried to stamp out and kill was more rife, more strong than he had believed.

Saladin was a wise man, a strong man, a courtly man, a man of mood and tenses, an artist, a brilliant storyteller, a brilliant weaver of tales, a man of great sensitiveness, a man of complete charm, a man so strong that he had no friends, a man who knew the men of so many other lands, a man who trusted not any one but trusted only himself. Not even did he trust that beloved son who afterwards wore his mantle, and whom Abduhl worshipped as a good man, but not as strong as that great Saladin who might have fought a world victory if that great Truth of Christianity had not spread even to his own household. I had speech with him, and I had dwelt within his tent, I had known of his works, and I had exchanged many words with him, and I speak of that which I know. A strong man, a man worthy to have his name written up as one who might have changed not the history of a country but the history of a world, and a man

*The great  
Saladin  
described*

who had the security within himself; and there have been very few of your Emperors, very few of your teachers, very few of your great kingly ones who have had that security; they can be counted on the fingers of the hand.

You will ask me what I did from the age of thirty until I passed out. The last thirty years of my life were given to travel, to writing, to the understanding of all science as we know it to-day, and most of all I must say that of my day I was a doctor, and of my day I was a writer. How many other men have done the same thing since? It seems to work hand in hand. The great egotist not only does, but he also feels that he must say that which he does. That is the way to live, do and express it, and let the world know that you are a man fitted for that great Eternal Kingdom.

But, you will say, what did I write upon?

*What* I wrote upon current topics of the day, I  
*Abduhl* wrote upon the doings of the Court, I wrote  
*wrote of* at one time a history of the warlike races of my own land. I wrote histories of that great

Egypt—and none loved it better than I, who could not call it their mother. I wrote of its faded glories, I wrote of that which I saw, I wrote of the desecration of its temples, I wrote of the living beauty that was within it which was slowly dying, not only dying in Egypt, but dying in the minds of men, and always I experimented. I found nothing in life so interesting to me as the human frame. There is nothing in life to-day to Abduhl Latif so interesting as the human mind, for when he takes that human mind in his hand he is privileged to do what the Great Creator has done when, at that one stepping place in the great Cosmos, you and I, and everyone of us, came into being.

When you take the mind of man in your  
*The mind of* hand you are looking upon the potential  
*man a* piece of God, that is you; you can examine  
*potential piece* it in minutest detail, and if you ask me for  
*of God* a wonder out of all those wonders of those  
 ancient days that I have seen, I say read,  
 mark, learn and understand that there is nothing so

wonderful as the human mind, that piece of God that is becoming God in the making. Perhaps more than my love of the human body was also my great love of the human mind, and the body to me was but the vehicle of that which was within, it was the shell of that ego that is there to be looked into by all who would learn.

In Egypt I found many new doctrines. I wrote on many of the religious doctrines of the day. I tried to understand humanity. My friends, I would have you know that the only way to learn, to understand humanity, is to drop all that you know of your pre-conceived theories, and to learn from each man his point of view, remembering that, as my ancient father told me, in each man's thought there is a little wisdom, and one can have the kernel of their wisdom and apply it to oneself.

I seem to have lived a long time. During the time of my dwelling in Egypt I was for many years connected with Cairo, and in the museums to-day I think—I cannot be sure—that there may be writings connecting me with that period of Egypt which saw Egypt's afterglow of a great power. You may wonder why my own country fascinated me not so much. It was just the old trite saying that the beauty and the glory that is one's own can never be so great as that of the beautiful mistress that one can always temporarily, and yet never wholly possess, and

*Egypt his love—Persia his home* although Persia was the matrix of my existence Egypt was that beautiful mistress.

I had many tempting offers to remain in Jerusalem, which I visited, and Damascus, where I remained for some time, but I came to the great city of Mosul, to Irak and to that which you know as Salonica. I seem to have travelled all those countries and dwelt in those cities for times, yet again and again I returned to Cairo, and I must say that it was in Cairo that most of my life's work was done. I never had any great desire, my friends, to be other than a restless wanderer. I felt that by knowing men and understanding men one got the greatest understanding out of life.

I wrote histories, I wrote reports of religious customs of different people I came into contact with, different people, different races, different sects. I had written on chemistry, I had written on the human mind, on the human body and I had written too, histories connected with the reasons, the behaviours that I thought were behind the throwing over of many religious orders. I had the mind of the historian in some measure. I was never able to devote myself to anything wholly. There was always that great restlessness which now you see brings me, as many will say, interfering with the laws as I find them to-day.

Now, my friends, I want you, please, if there is any question you would ask Abduhl, to ask him. He will be very glad to answer, and it may be that it would be more to the point if he answered those few questions for you than to talk more.

DR. ABRAHAM WALLACE. Abduhl, can you tell us anything about the relation of Egypt to Atlantis?  
*Atlantis and Egypt* A. There is no doubt in my mind at all, my friend, as I look on the history of the world, of the relationship of the Atlantians with the Indians—I have in mind here the North American Indians—that tribal people known to you who sprang up, or to whom you gave so much newness of birth, to whom I can trace your own inspiration, are all part of the great civilisation that was once Atlantis. And you will remember that your own islands were at one time attached. There was very little water that ran between the islands on which you now live and that part of the world that is called the Southern—what is the Southern archipelago, will you tell me please? Southern America. You must remember that I always trace a strong likeness between your North American Indian and your Celt and your older, shall we say, Chaldee, or your Egyptian, as being the distinct and direct races of that old civilisation of Atlantis.

SIR ARTHUR CONAN DOYLE. Can you give any approximate date for the sinking of Atlantis?

A. You know in my day, please, Atlantis was not in

any way a fact that was theorised with. You will remember it was a fact that was understood and repeated by historians. At many of the sacks or rapines of the ancient cities many of these valuable historical records were lost. It is not *When* really true to say that the Atlantian people *Atlantis* could not make records. Many of those *disappeared* records will one day be found by you, and there must have been something like 15,000 or 16,000 years from the time of my own life to that of the lost races of the Atlantian civilisation. Many people will tell you that Atlantis disappeared so quickly. That is not true. There was a series of three cataclysmic eruptions that caused the gradual disappearance of land, but that is not traceable in any maps that you possess to-day, which are of later record. Will my friend please tell Abduhl Latif, does he believe with him that the early Celt and the Northern Indian has an awareness or a likeness to that Atlantian civilisation?

SIR ARTHUR CONAN DOYLE. I have heard it said of the North American Indian but I have never heard it said of the Celt.

A. Oh! my friend, the Celtic is an infinitely older race than you imagine. You must remember that in the days of the building of the Temple in Jerusalem there were waterways in existence of the original Celt and that much of the stone and the copper and the ores were got from your own lands which were much larger—that is known to you surely—and that there was a very large merchandise continually going on between these islands, which were much larger in those days, and the merchants of the East.

MR. SAUNDERS. Yes, the Phœnicians were great traders in those days.

A. Long before the days of the Phœnicians, before the days of the early settlers, the early Grecians, there were these travellers from the East who were doing great and wondrous trade with your islands. You are very wrong when you do not consider the ancient history of your own

land. You do not consider the great religious fervour that was born in the heart of your Celtic community. You may trace it to the great Chaldaic and Hebraic laws, customs and covenants that are known to-day. If you take the evolution of the laws and the so-called customs that have been handed to you you can trace them to the laws that have been worked out by the so-called pagan races.

*The antiquity of the Celt*  
MR. SAUNDERS. Would that apply to Stonehenge and the Druids?

A. When you talk of your Druids and the worship of the pagan you must remember that there was a purer and clearer form of worship which was generally known in some of the Eastern lands. The ancient pagans, as you will unfortunately refer to them, whose priests were the Druids, lived in the land for literally thousands of years before any of these invasions, and remember that at one time you were joined to a great and mighty mainland. When you think of this, and remember those priests sent out their teachers the world over, and that they were worshipping the God behind, you will get a little closer to what they were teaching. They were worshipping the elements, perhaps, people will say, but they were not.

They were obeying the laws and the codes, as they understood them, of the elements in their daily life, but they were worshipping the great White Spirit behind the sun, realising that there behind the Light Giver was the real clarifying force, and they set up great stone monuments and temples unto this great White Spirit, and they made certain symbols representative of the elements of the wind, of the air, of the elements of light and of the elements of water. Some of those were in animal-like form. Those were taken by some of the early Eastern tribes even into Egypt and set up in Egypt to be worshipped. Although they were not the Gods that your Druids worshipped they were symbolic of that which was found in nature. Thousands and thousands of years before ever Christianity was heard in the land there



was throughout this land a spiritual essence of that great civilisation shining and glowing in your land which was worshipping the True Spirit, and worshipping those elements. It was not a pagan worship. Do *Nature* you not see in the religious history, in the *worship, not* religious fervour of all nations, the colour- *Paganism* ation?

When you think of the sun, the Father, the Light Giver, and when you think of the moon, the Almighty Sister and Adoration of God, cannot you see the implication of that—the Virgin, the Son, the Father, the Child being given unto man. Then you think of these things and of the symbols the temples, that they set up to the worship of these elements. These people stole their symbols and worshipped them as true gods, but they were only that which were set up as a little sanctuary as you set up a picture to remind you of the beloved. It was a true religion, the oneness of man with the Spirit of God, in this land, let me tell you, 10,000 years ago, and before what you call Christianity was ever known. That is what Abduhl and many others would give you to-day, not that a man had taken it upon himself to die for you or for others, not that anyone, however great, should say I take the sins of the world upon my shoulders,\* not that any Mahomed, not that any Confucious, not that any great soul—though let their names be ever praised as great men and teachers—give them not the name of Divinity, give them the credit to have spoken just a word of the everlasting Majesty of God, but worship the everlasting Majesty of God, and not those children of God who have come in His name. That is why we try to give you to-day and that was known in the Atlantian, and that religion that was so akin to it 10,000 and 15,000 years before Abduhl Latif saw the light of the sun at all.

DR. ABRAHAM WALLACE. I had the honour of talking as you are doing to me, with Atlantians, and I understand

\* Dr. Major, Head of a Theological College, disputes the penal character of Christ's suffering, and the Bishop of Gloucester thinks that "most intelligent church people 'hold this view'."

from them that the Akashic records have been read by occultists not only in Egypt in your time, but before it. Mr. Le Plongeon wrote a remarkable book showing that in Yucatan they have hieroglyphics almost exactly similar to those in Egypt in the old days and a great deal has been brought forward by these occult teachers and investigators, proving that Atlantis was the common ground for the spread of knowledge towards the East and the West.

A. That is true, and to the North and South.

DR. ABRAHAM WALLACE. You referred to Stonehenge. We know that all along the Eastern shores of the Atlantic and from Carnac, and right the way up to Lewis in Scotland, we have remains the same as Stonehenge, and it is believed that those are all more or less Atlantian in origin.

A. And the remains of their great temples, because they felt that the nearer they built those temples, the nearer they got to the Light, that was the emblem of the Almighty God behind. So they built them magnificently strong, and built them of such a height that they might go up those stairs simply to the Light Giver. They were the originators of the religious experience to-day. The religious experience was not brought to your country. It was in your country. You should be proud of the Celt, you should be proud of the Indian race, you should be proud of that great race that lies beyond the Russian, and you should be proud of the Egyptian that is left to you, of that ancient Chaldee. Because there are great monuments, tombs to be opened, there will be cataclysms that will bring up to you from the bottom of the sea that which I swear in the name of the Almighty God to be true, that these were not mere thinkers, and that we are not mad to-day in thinking that these great people lived, and that they had power far beyond anything that you can understand,\* and that they were the great originators of this great occult or sphere thought

\* "I have succeeded in harnessing a hitherto unknown force—I can defy gravity."—(A claim by R. H. Tate, engineer to the Imperial Chemical Industries—October 26th, 1928).

that is coming back to the minds of humanity. For these are the children left. You can trace their similarity in their speech, their marriage, their desires, in their tribal happenings, and all that they do, and you can join the north, south, east, and west, and you can impregnate it with this Egypt ; there you have the real race, the race which was the inspiration and akin to God. I know of that which I speak.

MR. SAUNDERS. I suppose we must have lost knowledge of the leverage they had in those days to deal with those mighty pieces of stone. How did they get them up ?

A. We have lost, not the leverage, but the security. It is always told to you, I know. When I think of the Bible, on which you lay your worship, and when I think of the Koran, and the Talmud, I think that never again, until man has understood the Infinite Law of God, shall these things be true.

They got these things by their superior knowledge of that which the elements can do, they had machinery which was worked by tidal conditions, they used the elements, they used the forces in nature for the leverage, for the use of all these great buildings. Then you must remember they took indescribable time.

*The ancients knowledge of nature forces* They built turrets, where the system was not of haulage, as you know it, or of lifting, but where your turret began at a slope, and where the gradient began, began, began (illustrating gradual height)—do you see ? They always began here with the gradient rising slowly ; so that if you think of that and build up to meet that gradient, and to keep that gradient at a gentle slope, you will realise how easy it was to get all those mighty granite pieces up to the top of the highest building.

DR. ABRAHAM WALLACE. I understand that they realised what we have been trying to get, the nuclear energy of the atom ?

A. Undoubtedly they were well aware of this.

DR. ABRAHAM WALLACE. I was told that in the early days they had airships, and they drove their ships by means of that energy.

*The nucleus of that energy of the atom* A. I do not say that they had airships, but they had means of flying ; they had also means of producing light from the etheric force, which is equivalent to-day to the electric energy.

DR. ABRAHAM WALLACE. I understand that the utilisation of that etheric energy for evil purposes was the cause of the first catastrophe in Atlantis,\* and that to-day, on the Continent, there are some people who have attained to a certain knowledge of that, and if they utilise it as they propose to do there will be a tremendous catastrophe. Can you help us in ascertaining that ?

A. I assure you of this : that you are quite right in what you hear of the possibility of cataclysmic catastrophe. As soon as a nation, be it great or small, attains a certain degree of knowledge, that knowledge is very often a two-edged sword in the hands of ignorance, and often it is not used for the highest and mightiest purposes. I have been in Greece ; I have seen it ; I have seen the ruins of that great Carthage ; I have seen all these things ; I have realised that they have followed upon the end of a decadent mind ; and you yourself have seen in your lifetime great business men fall ruined by their own hand ; if a man can fall ruined by his own hand cannot a mighty city fall ruined by the same thing ? And so it is. There must always be the force of what you term evil in life. It must be there, if we are going to achieve relative good. The man who says : " Abduhl, you preach evil ; there is no evil," is a fool. It is there ; it is ignorance, but by it we measure the amount of good in the Universe, and I assure you that if you begin to use your occult knowledge for insecure purposes you are bringing about a destroyal of the whole. Those kings and queens of old did not rule by their majesty, but by knowledge, not that they possessed it, but their priests and scribes

\* Professor Hill says that the energy in a single drop of oil, if set free, would drive the Mauretania across the Atlantic.

did, who possessed a knowledge of security, and that knowledge they were only able to get after long and complete association with the Cosmos, and with the Absolute therein.

There is no miracle, only what you can achieve by getting in contact with the occultist who has left, and who gives you of his training and personality, and gives you a knowledge of how to abstract from the universe that strength. It is all in the universe. These Atlantians not only knew how to get strength out of the earth, but they knew more how to harness water, they knew more how to get people together for the building of these things, than you understand. They were great artists, great philosophers, and great inventors, and it was through them that this great system of knowledge was able to spread north, south, east and west. That knowledge is not lost, it is there for he who will live and learn.

*Knowledge of  
of old  
civilizations  
not lost* You should not come into your seance room without making due preparation. You were never permitted in the old days, without saying a prayer and without much ablution, to come in and partake of that great knowledge which was abounding in the ancient days. We do not do it to-day. We rush in and ask to be put in touch with the Absolute, and we are offended if we are not. I assure you, as we sit here to-day—I may not meet with some of you again until that glad moment when all souls are alike—I do assure you by all that I hold sacred, that there is a moment coming in your lives when these words of Abduhl will be remembered by you, when many of these great tablets and stones will be revealed to you, and when the works of this great Atlantian people, of your own race, who were predestined to come back and show you the way—when that which they have done, that which they have made, will be revealed to your understanding, and in those days the words of Abduhl Latif shall not fall on empty ears.

There is a great occult movement throughout the east

and the west and the north and the south to-day, and men are going into the claims of this subject, they are going back to that great study, putting themselves in tune with the Infinite, and if only they will realise that power rightly and well, then there will be nothing that the great Infinite Force will not reveal to them.

*Abduhl  
predicts its  
discovery*

But if it be not wisely used, and well, I assure you it goes, it fails, and men shall strive again through all the aeons to find that which is in their grasp if they will make provision. Why are you being shaken in your state? Why are you, before other men, coming here to listen to my words? You are not content with things as they are to-day. You want to know of things that have been there for thousands of years; and you only want that dear relic, so that you can capture that which you have lost. You are going back 10,000 years, to that state of grace when men did not go to pray to saints and angels, but when they put themselves in touch with the Great Infinite. That is why you are all restless; that is why you are all asking yourselves: "Why am I not content with this; why am I not content with that?" Because the spirit of those great ages is restless, and calling you to be up and doing.

MR. SAUNDERS. Coming back to more modern times, can you tell me where any one of your works can be seen? The only one I have seen is *Al Mokhtasir* in Arabic, at the Bodelian Library in Oxford. We cannot find any more of your writings in Europe.

A. My friend, there must be three books connected with me at the museum in Cairo. I also think in Munich; because you must realise that the Germans were great originators of science in the early days, and that they paid a great deal of attention to the works of the Orientalists. In fact, it was from the Oriental school that they gained much of their knowledge, and I think there are surely three of my works still preserved intact in a museum, or school of medicine in Munich. But this you must remember, that many of my works have come back to the bosom of my

people, and you must realise that I had, in the following of occult study\*other than our own—for was I not a follower of Mahomed?—and also in the study of the body, disobeyed many of the laws of the Koran. You will realise that, of course.

MR. SAUNDERS. Fully! It needed great moral courage.

A. And you will also realise that to the saints and deities, and to the children who come afterwards, I was looked upon as a man whose words were not to be read, for had I not disobeyed the laws laid down  
*Abduhl's* for any true believer, inasmuch as I had  
*writings* departed from that which they thought to  
*destroyed by* be the truth, and worshipped strange and  
*fanatics* idolatrous gods? and so many of the works

which were preserved for 200 years were destroyed by the great wave of fanaticism which crept up in the thirteenth and fourteenth centuries. I feel that that might be responsible for some of those works which I wrote going out of my beloved country, but I do feel that many of them must still be preserved in the East, and certainly in these Western countries of yours.

MR. SAUNDERS. Before the power goes—I feel we are getting near it—I have two questions to ask. A young man in trouble has written me. I do not know whether it is mental or physical, but you contacted with this gentleman a long time ago through his wife's trouble. Your memory is so much better than mine, can you recall the conditions?

A. Did not the wife recover?

MR. SAUNDERS. Oh, yes.

A. I was not treating him.

MR. SAUNDERS. It was the wife then. Now he is troubled himself. Is it mental?

A. It is a little mental, a little psychic. Would you not feel so?

MR. SAUNDERS. I don't think it physical.

A. Would it not be possible to get in contact with him—for you, not me?

MR. SAUNDERS. Yes—I have written him.

A. I am very glad. I feel that he has been through a very severe strain of late days; not only a very severe physical, but a very severe mental strain; and lately there has been a lethargic condition, an incapacity for thought and work, a pernicious condition, not only as regards physical health, but the mental resources. I do feel he is in a very low, despondent frame of mind, and he cannot see what is the matter with him. I feel that this man has a great deal of psychic power; and if he is not talked to soon, and we can see what is to be done to allay this, it may overwhelm him. There is a feeling of hallucination, and a feeling that he wants to do one thing at the moment. There is no concentration of thought; and I feel there is a very strong spiritual power overlaying him at the moment, a power that must be put right. He must be made to talk, and get rid of this repression that is about him. I feel that it is not so much physical, but mental. Am I not right?

SIR ARTHUR CONAN DOYLE. You are. I know the case.

MR. SAUNDERS. I will write that he may rely upon Abduhl watching the case.

A. I want you to speak to him with confidence and commonsense, and I will see that case and we will remove that hallucination, that lethargic condition, that non-desire to live, that non-desire to express himself, that desire to get away from man. It is a false position, it has been created by a psychic cloud which is surrounding him at the moment. If you will deal with the psychic side you will relieve him very much, and we will be able to cure his case.\*

MR. SAUNDERS. Then I have a letter from a Welsh gentleman in Glamorgan. I do not know whether you have the link. I read it to you this morning mentally. He speaks of his nephew who is troubled, he is afraid, with the lungs.

A. There is no full lung.

MR. SAUNDERS. Yes, he writes that one has gone.

\* I saw the patient—he was on the verge of suicide—in two weeks he wrote me a grateful letter of relief of all troubles, and thanking Abduhl.



A. There is only one lung to deal with, and I feel that we have got a terrific fight to put up to capture it. It is very, very necessary that he should be taken out of his present surroundings, that young man. You see, he has been living with a crowd of very simple people who say : " My boy, you are indeed ill. It is true, yes, poor fellow. He cannot remain much longer ; he becomes more ill every day," and I do not feel that the symptoms around him are good. I said some time ago that he should be removed from his present position. And I think it would be very, very wise if that could happen. I think that by giving me contact with that young man I may be able to help him very greatly, but he must be first rid of these pessimistic people by whom he is surrounded. Unfortunately, his health wants very careful watching for the next two years, but I have great hopes.

DR. ABRAHAM WALLACE. Before you go, Abduhl, I want to thank you for your personal attention to me last year when I had my accident. My friend, Mr. Saunders, told me you were throwing your influence towards me, and my friends around me were conscious of it.

A. Let me tell you one thing, my good and learned doctor. You have 10,000 hearts in one that will always make you well, and not until you are ready to lay down that mantle and say : " Good Lord, I have done my best with that which you gave me," not until that spirit has done all that is within you to do will you lay it down. It was not only Abduhl who helped you, you helped yourself ; it is always your rule in life. There are always many strong and brave people to help you, but you have the strength of the hills to help you.

SIR ARTHUR CONAN DOYLE. Very charming !

DR. ABRAHAM WALLACE. Thank you.

SIR ARTHUR CONAN DOYLE. Surely we must pass a vote of thanks to Abduhl ? This is his last lecture, is it not ?

MR. SAUNDERS. Yes, unfortunately.

A. A word to my friend, Mr. Morris—what of that man by the sea with a supposed " bad heart ? "

MR. MORRIS. The man at Brighton ?

A. Yes.

MR. MORRIS. He lives with Mr. Devison.

A. He is a little more inclined to be reasonable.

MR. DEVISON. He is ; I think he has made great progress.

A. That is good. Always remember first that obstinacy is the cause of half the ills, and also a preconceived notion that the simple methods are not quite right, and so you find that they get these addictions. I feel that in the future we must give them a high sounding name with something simple behind it. I must explain (to the sitters) : We had the case of a man who thought he had a bad heart, and had not. I prescribed for him a milk diet, and he did not think it was good for him, but I thought so, and now we have won.

MR. DEVISON. He is not so well now, with the heat.

A. Oh, that is going to try him. I cannot take hold of that ; that is bound to try him and the organism. You will keep him cool, a little stimulant and little enough nourishment ; do not overload this condition again ; and he will continue to be well for some time.

MR. MORRIS. You remember the lady who wrote and said : " My husband wants you to cure him immediately." How is he ?

A. He is very much better. I tell you, with such a mind we will soon effect a great cure. There is a great betterment in that particular source that you will in one, two, three days hear.

MR. SAUNDERS. She said : " Ask Dr. Abduhl to cure him," as though that settled all !

A. That is the right way. Would that we had some more to come to our spiritual agency. My friends, *Faith in* if there is any individuality, any knowledge *Abduhl a* that I can give to you of this age of my own, *great help in* this age that meant so much in the history *the cure* of your own beloved country, I shall be only too pleased to come and speak with all or any of you on any subject that I may be able to throw

a light upon, upon those ancient days that are so dead to the modern historian, and if any of that knowledge shall ever be worth while to you, then it is yours to command. I can say no more.

MR. SAUNDERS. You told us you were going away. Have you certain work in the spheres necessitating leaving us for a time?

A. I am going away inasmuch as I shall not be able to have the great pleasure to speak with you in this way for a little while.

MR. SAUNDERS. Then we shall have the privilege of speaking again?

A. I do not go from you, and if at any time the need arises that I should come and speak to you, remember that I am your brother, not your teacher; always remember that. I thank you so much that you have listened to me and all that I have had to say, and may all that I have said find a ready whisper in the heart of even those people who ordinarily will say: "But it cannot be true." I ask no more for the words that I have spoken than that they shall be winged to each soul who believes, with all the love of one who has walked this earth and knows the difficulties that there are. I do not want anything of benefit to myself. I only want to be thought of as still human; as one who cares for humanity sufficiently to prevent humanity hurting itself. That has been my only reason for speech with you.

To my good friend who makes the hieroglyphics (the stenographer), I devote my thanks, and to my friend of the ray (Mr. Morris), I devote my thanks, and to you, my friend Saunders, may my life always move your actions, and to all the others. And to you (to Sir Arthur), my very great friend, I look upon you as a brother.

*Abduhl  
thinks the  
sitters*

SIR ARTHUR CONAN DOYLE. Thank you.

A. May you long continue to show that great foresight and may you realise, when you have laid down that mantle which you now carry so ably and so well, that men will say this: "He was a good fellow, he did for us great good,"

and remember that that shall be your living epitaph, that long after men have forgotten that which you looked like they will remember that which you were. Let that spur you. And remember that we have the common link, that one of those Eastern children out of that great civilisation of yours stands with you and your beloved sons to guide them in life and give them spiritual blessing. May the peace of the Almighty make you strong and vigorous, happy to do His work, aye, for the years to come, so that not only will men have heard your voice on earth, but they shall listen to your voice long after you have passed from their ken.

And you (to Dr. Abraham Wallace), good doctor of hearts and bodies and souls, peace be with you, and strength to the right arm and strength to the left, and strength to the mind, and the body, and the soul, and strength to that organ so that you may tell men that which is wrong with them, not as they think but as you think. Peace be upon you in all your days. And upon you all my brethren. May the peace of the Almighty stir well within you, and may the great inspiration of all those teachers rest upon your shoulders, and give to each one of you the wherewithal to see, the way to do, the words to speak, and the desire to just continue to do God's Holy Will, and God's Will, my friends, is that you shall do no wrong, that you shall say that which you believe to be true, though men shall call you wrong, that you shall do that which you believe to be right, though men shall say it is wrong, and that within your heart is the Bible, or the Force of the Living God. Amen.

In a few minutes the medium recovered from her deep trance, and resumed her normal condition without the faintest knowledge of what transpired.

















